Genealogy

OF THE

SOUTH-INDIAN GODS,

A MANUAL OF THE

MYTHOLOGY AND RELIGION OF THE

PEOPLE OF SOUTHERN INDIA.

INCLUDING

A DESCRIPTION OF POPULAR HINDUISM,

BY

BARTHOLOMAEUS ZIEGENBALG,

First Protestant Missionary in India.

PUBLISHED IN THE ORIGINAL GERMAN TEXT,
WITH NOTES AND ADDITIONS,

BY THE

Rev. W. Germann, Ph. D.,

Late of the Leipsic Missionary Society.

FREELY TRANSLATED INTO ENGLISH,

AND ENRICHED WITH VARIOUS NEW ADDITIONS AND AN INDEX,

BY THE

REV. G. J. METZGER,

A Missionary in connection with the Madras Free Church of Scotland Mission.

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CONTENTS.

PAGE.

The Translator's Preface ix
Dr. Germann's Preface to the German Version (abridged) xv
Ziegenbalg's Preface xvii

Table of the Genealogy of the South-Indian Gods 1

PART I.

THE PARABARAVASTU,

I. E.

THE SUPREME (OR RATHER THE UNIVERSAL) BEING.

Introduction 9
Chap. I. Parābaravastu as immaterial, formless, and incomparable... 17
Chap. II. Parābaravastu as a material, visible being 23
Chap. III. Siva, as the Masculine Power of the Parābaravastu..... 29
Chap. IV. Sakti, as the Feminine Power of the Parābaravastu..... 36

PART II.

THE MUMMURTTIS,

I. E.

ISVARA, VISHNU, AND BRAHMA,

TOGETHER WITH THEIR FAMILIES.

Introduction 41
Chap. I. Isvara 43
Chap. II. Isvara's two Wives, Pārvati and Ganga 54
Chap. III. Vighnēsvara, Isvara's Elder Son 59
Chap. IV. Subhramanya, Isvara's Younger Son, with his two Wives Dēvāyanai and Valliammai 63

PAGE.
Chap. V. Vishnu 70
Chap. VI. Vishnu's two Wives, Lakshmi and Bhūmidēvi 88
Chap. VII. Vishnu's Sons, viz.: Manmatha with his wife Rati; Kusa and Lava (his sons as Rāma) 93
Chap. VIII. Brahmā and his Wife Sarasvati 97

APPENDIX TO PART II.

Chap. I. Sacrifices (Pūja and Hōma) and Mantras 101
Chap. II. A Description of some of the principal Hindu Festivals. 105
Chap. III. The Purōhitas and Gurus (Hindu Priests) 110
Chap. IV. Hindu Philosophers and Philosophy 114
Chap. V. The Doctrine of the Transmigration of the Soul 125

PART III.

THE GRAMADEVATAS, I. E. TUTELAR DEITIES, AND DEMONS.

Introduction 131
Chap. I. Ayenār, with his two Wives, Pūranai and Pudkalai 133
Chap. II. Ellammen and Māriammen 136
Chap. III. Ankālammen and Bhadrakāli 141
Chap. IV. Pidāri, Chāmundi, and Durga 144
Chap. V. Vīrabhadra 146
Chap. VI. Malignant Beings, viz.: Demons, called Pēygel and Bhūtas; and Giants, named Rākshasas and Asuras.. 152

APPENDIX TO PART III.

THE RELIGION OF THE SHANARS.

Introduction 156
1. The Shānār Ideas respecting the Divine Being 158
2. The Shānār Ideas respecting a Future State 160
3. The Shānār Worship of Devils 161
(1.) Devil-Dancing 168
(2.) The Offering of Bloody Sacrifices 170
The Origin of the Shānār Demonolatry 171

PART IV.

THE DEVAS, RISHIS, AND OTHER CELESTIALS, TOGETHER WITH THE REGENTS OF THE EIGHT CARDINAL POINTS.

PAGE.

Introduction 177
Chap. I. The Dēvas, (secondary Gods), with Dēvēndra, Indrāni, and Chitraputra (or Chitragupta) 178
Chap. II. The Rishis or great Sages 181
Chap. III. The Attendants and Servants of the Gods 187
Chap. IV. The Ashtadikpālakas or the Regents of the Eight Cardinal Points 191

APPENDIX TO PART IV.

Chap. I. The Gods of the Vēdas 195
Chap. II. The Legend of Sunahsēpha 202
Note on the Languages of Southern-India 207

Index i
Errata and Addenda xx
Table of the Tamil Alphabet xxiii

The Translator's Preface.

Soon after the publication of Ziegenbalg's Genealogy of the South-Indian* Gods *in German*, the Rev. Dr. Caldwell, well known both as a Missionary and a scholar, reviewed the work in an article which appeared in the "Madras Times"; and as he may be regarded as a competent judge of such matters, I quote here a few passages from it, to show the merits of the work of which herewith a free Translation is presented to the Public.

"The Genealogy of the Malabar (South-Indian) Gods, by the celebrated Ziegenbalg, is a remarkable book, with a remarkable history. It is not a little remarkable that a book on a subject intimately connected with Indian interests should have been published in Madras, the Southern capital of British India, not in English, but in German; and it is still more remarkable that the book which has now seen the light, though an interesting and valuable work, and one which is fitted to be of great service to Europeans residing in Southern India by helping them to a better understanding of the mythology and religion of the people amongst whom they live, should have been doomed to lie on the shelf unheeded for 154 years before it found an editor and publisher [in the person of Dr. Germann.] * * *

"Dr. Germann's acquirements and habits of thought rendered him quite capable of doing justice to the work. The task he thus imposed upon himself turned out to be far from being an easy one. He had to be transcriber, reviser and corrector, editor and publisher, all in one, and in addition to this, in order to adapt the book to the present state of Oriental knowledge and render it more perfect, he was under the necessity of making additions to it to the extent apparently of about a third of its entire contents; but all this he has done, in the midst of bad health and other troubles alluded to in the preface, with a patience, thoroughness and love of his subject which cannot be praised more highly than by calling them "German."

"Ziegenbalg's work exhibits in a clear and connected form not only the "Genealogy of the Gods", though this holds the leading place in the title-page, but also all the information he could obtain from books and written communications respecting the names and titles, the attributes and offices of each divinity, the manner in which they are represented by images and pictures, the legends current respecting them, the temples built to their honor, the worship offered to them, the days sacred to them as fast or festival days, and the poems and other books written about them;

* In the German Original the term "Malabar" is used for "South-Indian," as was the custom in Ziegenbalg's time.

in short, the whole round of popular Hinduism. The work has not increased in value by keeping, but on the other hand its value has not been diminished, for the religion of the people has remained unchanged, and all that was recorded respecting it by Ziegenbalg is as true now as it was 150 years ago. In one particular indeed it may be regarded as an advantage that the book was written so long ago; for as it faithfully represents the statements and ideas of the pre-scientific period, without the conjectures and glosses, if also without the learning, of modern times, it enables us all the better to understand the Hinduism actually held up to the present day by those Hindus whom English education and English influences have failed to reach. * * *

"This work has a special value for Southern India and the Tamil country. All the books that have hitherto been published on the mythology and religious usages of the Hindus have occupied themselves wholly or chiefly with Northern India,* so that the resident in the South who takes up one of those books in the hope of being enabled accurately to understand what passes around him either fails to obtain much of the information he looked for, or is led astray by statements, which, though correct as regards the North, are incorrect as regards the South. * * *

"Dr. Germann would have better consulted the sale of his book, and its usefulness also, if he had followed the example of his learned countryman Dr. Haug, late of Poona, who published in English his valuable works on Sanskrit and Zend literature. His work would then have been read with pleasure by many persons interested in Southern India to whom it is now a sealed book. If however the fact that it is in German makes the sale of the book, as it must do, at least in India, very limited, it must be allowed that it imposes upon every Englishman in Southern India who knows even a modicum of German the obligation of purchasing a copy, though it is to be feared that even this will not preserve the editor from suffering in pocket from his adventurous undertaking of publishing a book in Madras in German."—

According to these passages, Dr. Caldwell entertains a very favorable opinion of Ziegenbalg's Genealogy of the South-Indian Gods in German, and thinks it well worthy of being translated into English. And, without doubt, its contents are very valuable indeed. Treating as it is of the Gods systematically, the little unpretending work presents a clearer view of the Hindu Pantheon and Pandemonium than any other work on Hindu mythology I have seen; and free as it is from all fantastical conjectures and

* The Rev. W. Taylor has written a little book entitled "A Hand-book of Hindu Mythology and Philosophy," which is, according to the preface, intended more especially for Southern India; but as all the articles in it are short, and as they follow each other in alphabetical order, it is rather a *Dictionary*, than a *Hand-bo[illegible]* Mythology; and the many fanciful conjectures and comparisons with Egypt[illegible] mythology which it contains do not enhance its value.

Also a work by the Abbé Dubois, entitled "A Description of the Character, Ma[illegible]ners, and Customs of the People of India," edited by the Rev. Dr. Pope, refe[illegible] chiefly to Southern India; but it is no[illegible] *Mythology*, and is almost exclusively occu[illegible]pied with the usages of the Brahmans [illegible]ly. [The Translator.]

unnecessary comparisons, and containing the opinions of Natives regarding their own religion, and more especially referring to Southern India, it gives us more accurate information respecting the popular religion of the millions that inhabit the southern part of this great peninsula, than any of the learned books that have been written on the religion of the Hindus. But the work is therefore not free from defects. Ziegenbalg's *style*, in which the Editor has not changed a word, is not only old-fashioned, but also more or less neglected; and Dr. Germann's additions to almost every single chapter, written in a modern style, impress upon the book the character of patch-work.

This being the case, and seeing that Dr. Germann himself says in his preface, that the work should be better digested and be rendered more uniform and complete, I have not simply translated it into English (though I thought at first of nothing else), but endeavoured to improve the English version of the work to the best of my ability, by translating the original the longer the more freely, and omitting, on the one hand, all unnecessary repetitions and whatever seemed to me not very interesting, and adding, on the other hand, much new and, in my opinion, very valuable matter, chiefly in the shape of appendices.

To indicate all the numerous little omissions and additions throughout the work, would have been tedious and awkward; wherefore I have refrained from doing so. I have, however, always given the names of the works from which I have quoted longer or shorter passages; and I may here state that the greater number of the notes in Parts i and ii are translations from the German original, while the principal improvements, omissions and additions, throughout the work, are as follows:—

In Part i. I have omitted Dr. Germann's addition to chapter i, consisting of quotations from Dr. Graul's "Indische Sinnpflanzen," the contents of which are very similar to those of chapter i; and for Ziegenbalg's short Introduction, which contains hardly any thing which is not also, in other words, said in the sequel, I have substituted a lengthy Introduction of my own, showing that the religious philosophy of the Hindus, though seemingly theistic, is actually pantheistic, and infinitely inferior to the practical theology of the Bible.

In Part ii. I have effected various improvements, more especially in chapter v. in the account of Vishnu's Avatāras or incarnations, where I have inserted various particulars, chiefly from Prof. H. H. Wilson's Translation of the Vishnu Purāna. Of Dr. Germann's additions to the several chapters of this part, I have retained the most interesting particulars in the shape of notes, and for the rest I have substituted an Appendix, carefully compiled from various works on the religion and philosophy of the Hindus, in five chapters:—Chap. i, containing a concise description of the offerings which are made to the principal divinities, and an account of the celebrated Mantras or formulae of prayer; partly condensed from the last chapter of the German original, and partly extracted from the Abbé Dubois' work on the "Character, Manners, and Customs of the Hindus." Chap. ii, containing a descrip-

tion of some of the principal Hindu Festivals, taken partly from the last chapter but one of the original, and partly from the Abbé Dubois' work. Chap. iii, containing an account of the priests called Purōhitas and Gurus; likewise extracted from Dubois' work. Chap. iv, containing a brief sketch of the lives and systems of some of the most celebrated Hindu philosophers, extracted partly from Prof. H. H. Wilson's "Hindu Sects," and partly from a work of Nehemiah Nīlakantha Sāstri Gōre, entitled "A Rational Refutation of the Hindu Philosophical Systems, translated into English by Fitz Edward Hall, D. C. L. Oxon." Chap. v, containing a refutation of the doctrine of the Transmigration of the Soul, from the last named work of the Christian Pandit Nīlakāntha.

In Part iii. I have made many improvements, chiefly by omitting unnecessary repetitions and by inserting an interesting account of Vīrabhadra and the sacrifice of Daksha which he destroyed, translated from the Vāyu Purāna, and inserted by Prof. Wilson in his translation of the Vishnu Purāna. For Dr. Germann's additions to the several chapters of this part, consisting chiefly of fragmental extracts from Dr. Graul's "Reise nach Ostindien" and Dr. Caldwell's "Tinnevelly Shānārs," I have substituted an Appendix, which contains a connected account of the religion of the Shānārs, from the last named instructive little work by Dr. Caldwell,* and which forms a very fitting complement to Ziegenbalg's account of the Tutelar Deities and Demons.

Also in Part iv. I have effected various improvements, and as a specimen of the stories related in the Purānas, I have added to Chapter iii. a story concerning Urvasi, the most celebrated of the courtesans of Svarga, the Indian Elysium, from the Vishnu Purāna; and, as stated above, of the two last chapters of the original, containing an account of no less than fourteen festivals and twenty-one "Pūjas," all very similar to each other, I have retained only the essence and the most interesting particulars, and inserted them in the first two chapters of the Appendix to Part ii. For Dr. Germann's additions to Part iv, consisting chiefly of fragmental extracts from "Lassen's Indische Alterthumskunde," Prof. Max Müller's "History of Ancient Sanscrit Literature," and some other works, I have substituted an Appendix, containing, in a connected form, various interesting particulars concerning the religion of the ancient Hindus, viz., in chapter i, which is headed "The Gods of the Vēdas," an instructive passage from Prof. Wilson's preface to his translation of the Vishnu Pūrana concerning the changes which Hinduism has undergone since the time of the compilation of the Vēdas to the present day, and, moreover, several hymns of the Rig-Vēda from Prof. Max Müller's very instructive History of Ancient Sanscrit Literature; and in chapter ii. the ancient legend of Sunahsēpha, which is in various respects very interesting, more especially as showing that, in olden times, the Brahmans did not shrink from offering bloody, and occasionally even human sacri-

* Dr. Caldwell, on being asked, very readily permitted me to make use of this little work of his, and I trust, also the other authors or editors would have done so, if they had been asked.

fices to their gods, and which is likewise taken from the learned Professor's History of Sanscrit Literature.

Last of all, I have also made and subjoined an Index, without which a book of this description is incomplete; and as it contains all and only the names and terms of some interest, with various particulars concerning them, it forms a sort of mythological Dictionary, and will therefore be found to be very useful.

To be quite complete the work ought also to contain figures of the various gods and goddesses, but inasmuch as a minute description of every one of them is given, and as engravings would have made the work much dearer, the book is perhaps, like the German edition, better without them.

Almost all the numerous names of the various divinities as well as the other Indian terms in this work have been translated into English, and are, as in the original, written both in Tamil and in Roman characters. Sanscrit words, however, (and the greater number of the Indian terms occuring in this work are of Sanscrit origin) cannot be written correctly in either the Roman or the Tamil characters; for the Sanscrit language has more sounds and characters than any of the European languages, and also more than Tamil. The Sanscrit has, for instance, no less than eight 'd' & 't' sounds and characters, of which four are cerebrals and four dentals; whereas the Tamil has but one character for the four cerebrals, and one only for the four dentals, and the Roman alphabet has no character at all for the cerebrals; nor is there in either a character for the Sanscrit sibilant between 's' and 'sh'.* To make up for this deficiency, Oriental scholars, in writing Sanscrit words in Roman characters, distinguish the cerebrals from the dentals by dots, thus 'ṭ', 'ḍ', and the sibilant spoken of from s, by adding an accent to s, thus 's′'; but inasmuch as these signs are hardly of any use for those who know none of the Indian languages, (because they can hardly distinguish the cerebrals from the dentals in pronunciation), and as those who know Tamil or Sanscrit can do without them, I have omitted them, as they are also omitted in the original; but to make up, to some extent, for this defect, I have added them to every term in the Index. All Sanscrit words have undergone some change in Tamil, but in transcribing the Tamil in Roman characters, I have, following Dr. Germann, restored the original Sanscrit, as far as possible†; and, as a rule, expressed the plural of such terms by adding an 's' to the singular; but pure Tamil words I have transcribed both in the singular and in the plural as they are pronounced in Tamil. The vowels in all the Indian terms are to be pronounced in the Continental manner, as may be seen from the Table of the Tamil alphabet. In distinguishing the long vowels from the short by a dash, thus 'ā', I have imitated the original, which I have also followed in not marking the initials; but in the Index they are marked thus 'Â.'

* For further particulars see the Tamil Alphabet at the end of the work, (page 207).

† The word "Parābaravastu," has intentionally been written so, and not "Parāparavastu."

As Ziegenbalg's style is old-fashioned and more or less neglected, the work of translating the original into good English was far from being easy; and though I have done my best to make the book readable, by translating the longer the more freely, and effecting many little improvements while the work was being carried through the Press, I do not suppose it to be faultless. As English is not my mother tongue, there may be here and there a phrase which is not quite idiomatic, and, in reading over the work, I myself have noticed various mistakes, which the reader should rectify before reading the book, according to the direction given under the head of 'Errata and Addenda' at the end of the book. Here and there, there is also a comma misplaced or wanting; and another thing which is not quite elegant is this, that in the first five chapters, numbers are expressed by figures, as is the case in the original; but from Chap. ii. of Part ii. to the end they are, with the exception of very long ones, written in words.

My best thanks are due to the Rev. C. E. Kennet, Secretary to the Society for Promoting Christian Knowledge, and Superintendent of its Press in Madras, for having, very forbearingly, allowed me to effect improvements while the work was being carried through the Press, as well as for having kindly looked over the final proofs, making here and there some slight amendments.

This English version of Ziegenbalg's Genealogy of the South-Indian Gods with its various additions is, in the first place, intended for Missionaries labouring in Southern India, whom it will enable to form a correct idea of the various systems of religion which they have to combat in spreading the Truth as it is in Jesus; and, in the second place, for all who are interested in the millions of heathens inhabiting this vast country; and, in the third place, also for educated Hindus, whom it may help to perceive, that neither their Vēdas which enjoin the worship of the Powers of Nature, nor their Purānas which recommend the adoration of various imaginary, unholy rival divinities, nor their Sāstras or philosophical systems which confound God and the world, can be of God; for they do not reveal Him unto us as the absolute, perfect, holy, personal Being He must be and is according to the Bible, which, as a true Revelation of God, teaches us, in simple but dignified language, the great saving truth, that there is but one God, and He not an indefinite subjective idea, but an absolutely perfect, personal Being, the almighty and holy Creator and Ruler of the universe; and one Mediator between God and men, the holy God-man Christ Jesus, in whom God reconciled the fallen and rebellious world unto Himself, and without whom no man can come to the Father. And that also this little work may, by its faithful exposure of the religious errors of the Hindus, be subservient to the spreading of the saving knowledge of the Truth, is the earnest prayer of the

CHINGLEPUT, MADRAS DISTRICT,
the 26th of September, 1868.

TRANSLATOR.

Dr. Germann's Preface to the German Version.*

When, about 150 years ago, this work was, for the first time, sent to Europe, it did not meet with a favourable reception. A. H. Franke, (the renowned founder of the Orphan Asylum and other Institutions at Halle, and Director of the Mission) wrote back to Tranquebar that the printing of the "Genealogy of the South-Indian Gods" was not to be thought of, inasmush as the Missionaries were sent out to extirpate heathenism, and not to spread heathenish non-sense in Europe. When now, for the second time, the same work is sent home from India, and that as the first extensive specimen of German printing executed in India, this scruple is not likely to re-appear, but other prejudices will, no doubt, oppose the favourable reception of the book.

Our present century has seen the rise of a new science, Indology, which has been crowned with the greatest success; and the works of celebrated scholars, which in the first decennary were still thought to be classical, and not to be surpassed, lie now in the corner as worthless waste paper. But while Indology, as the research into Indian antiquity, deals with the past—Lassen's "Indische Alterthumskunde", what is it but a summary of the researches into Indian antiquity—: Ziegenbalg offers to his successors in Missionary work a useful manual *for the present*; [for Hinduism has not changed since Ziegenbalg's time]. No doubt, the inquiry into the past helps us to understand the present; but inasmuch as the writings investigated by European scholars, are Sanscrit, and as such referring more especially to Northern India, and as also the Mythologies that have appeared in English, refer chiefly to the North: a Mythology for Southern India was really wanted.

It is true, the value of this South-Indian Mythology has not been raised by lying on the shelf for such a long time, but probably also not lowered. What makes the work particularly interesting is this, that it contains many letters in which the most learned among the Tamil people gave an account of their religion and daily ceremonies to the first Evangelical Missionary on the continent of India, who was so well acquainted with their literature, and that at a time when Western Christian views had not yet much influenced the thoughts of the Natives.

No doubt, Ziegenbalg's reputation as a scholar (Gründler's name at the end of the preface is only a mark of collegial friendship) will be established by the publication of this work, which is so systematic and so free

* Several lengthy passages of this preface have been omitted, more especially those concerning Dr. Germann's situation and the orthography of Indian terms, as being here out of place. (The Translator.)

from all fantastic conjectures, that it might well have been printed without any additions. But against my own inclination, I have thought it necessary to make such additions as I could, in order to render the work a complete manual of South-Indian Mythology. It is not my business to say how far I have succeeded; I intended to be (which is indeed all I could be) merely an auxiliary; my additions are by no means to be supposed to have original scientific value. At all events, Ziegenbalg's work is now printed; and if the German Missionaries who labour in Southern India would, each one in his own field, record their observations, as I sincerely wish may be done: then might an other one (for I myself will readily retire, and give up my claims) digest the whole, and render the work more uniform and complete.

The name of the venerable author secured an interest for the work in various directions. The Right Reverend Dr. Gell, Lord Bishop of Madras, by his kind encouragement in word and deed, strengthened my resolution to have the work printed; and the Rev. Mr. Kennet, Secretary to the Christian Knowledge Society (the same Society which once aided Ziegenbalg so well), managed to remove all hindrances to the printing. My honored patron, the Honorable Mr. Justice Holloway, did also not refuse his sympathy. Dr. Kramer, Director at Halle, complied with my request [regarding the manuscript] most readily. Mr. J. Higginbotham, the enterprising publisher of Indian literature, subscribed to 50 copies; and probably all the Missionaries of the three German Missionary Societies working in South India subscribed to it, through the Rev. Messrs. Mylius of Naidupett, Graeter of Mangalore, and Hobush of Tranquebar, to whom, as well as to my kind friends the Rev. Messrs. Miller and Stevenson of the Madras Free Church of Scotland Mission, I am much obliged for the interest they have taken in the work.

May the blessing of God rest on the great work of propagating the Gospel in India and on all faithful labourers in churches and schools, near and dear to me, to whom I herewith bid farewell!

MADRAS,
the 9th of September, 1867.

W. GERMANN.

Ziegenbalg's Preface.

GENTLE READER!

As we have hitherto, from year to year, communicated to dear Europe various particulars concerning the nature of the Indian heathenism, we reflected also this year how we might do more, and rejoice our patrons and friends by some further news. To this end we arranged, in our leisure hours, the chief facts regarding the gods of these heathens in a table, and enlarged them afterwards in accordance with their views, so that herewith a complete Genealogy of their gods is presented to the reader.

The gods are herein described according to their origin, form, and nature; according to their families; according to their offices and deeds; according to their appearances and dwelling places: at the same time there are mentioned in it a great many of their names and pagodas or temples, their attendants and devotees who are adored with them, and the books that have been written about them; likewise also the festivals and fasts which are observed in their honour, and the offerings which are made to them both within and without the pagodas.

In order to work out this Genealogy the better, we have taken pains to get written information concerning the same, by opening a correspondence with the learned among these heathens. We put to them many questions regarding their gods and the worship offered unto them; and these questions they answered more or less circumstantially and carefully by letters, from which we have, in every chapter, inserted longer or shorter passages, in order to shew their own peculiar views and opinions in regard to their gods and religion, just as we have quoted many passages from their books in the "General Description of the South-Indian Heathenism,"* which was written two years ago, in order to exhibit their views in matters pertaining to theology and philosophy.

Throughout this work, there occur many names and words in Tamil characters, which is perhaps inconvenient to the reader; but as those names and words cannot be correctly written in Latin characters, we have written them in Tamil, more especially for the sake of those who may come with this book to the heathens here in India, and desire to inquire into details.

At first we thought of shewing, in every chapter, what these heathens still possess of traditions out of the Word of God, and how various narra-

* In spite of all our exertions, this treatise could not be found. (Dr. Germann.)

tions and doctrines of the Bible have, through the subtilty of the devil, been perverted and distorted by their poets. But as this can easily be done by others in Europe, we have refrained from doing so, and rather endeavoured to exhibit the facts themselves the more clearly and accurately, so that the reader himself can make such comparisons the more easily.

The getting of the figures of the gods in their proper form was somewhat difficult; for European painters could not paint them, because they are not allowed to enter into the pagodas to behold them, and Tamil painters refused to do so for three years, pretending it would be against their religion to paint their gods according to their appearance, and to give them over to Christians; inasmuch as they knew well that we should not adore, but rather despise and ridicule them. We engaged in a certain place a Brahman, a professional painter, but our design did not prosper with him. At last, however, another offered his services himself, and promised to paint the figures of all the gods accurately according to their peculiar colours and shapes; but he required us to keep the thing secret, lest it might endanger him among his countrymen, and more especially the Brahmans. This man, then, entered into the pagodas, and painted for us, in two months, all the figures we desired.* The matter, however, became known, in consequence of which he had to suffer much. The chief Brahman here remonstrated with him and threatened him [probably with excommunication]; but he replied to him as follows: "I went twice into the pagoda, and asked the god to grant me and my family a sure livlihood; whereupon the god said, 'Go to the priests and paint for them myself and all that are with me in the pagoda, and thou shalt get enough for thyself and thy family.' Now, this I have done, and found true what the god told me in the pagoda." Upon this they left him at last alone; but they are very much displeased, that the figures of their gods have come into the hands of such priests as combat their religion.

As regards the title-page, we have tried to represent on it two things, viz.: first, the blindness and idolatry of these heathens; and, secondly, the grace of God now granted unto them for their conversion. Their blindness and idolatry is represented by a pagoda full of idols, and some persons performing the rites of worship or a sacrifice before an idol under a tree, as well as by an assembly of Brahmans teaching: and this part is quite obscure and dark. On the other hand, the grace of God is represented by the rising sun, which throws his beams into the midst of the darkness, towards which also a flying dove is represented as bringing the Gospel, and by a Christian teacher disputing with a Brahman in the presence of many hearers: and this part is quite illuminated by sunbeames.†

* The copy with the beautifully painted pictures is still in the library of Franke's Institutions at Halle; their printing would not have been impossible here in India, but very expensive. (Dr. Germann.)

† The Editor does not remember having seen this title-page, probably the description is sufficient. (Dr. Germann.)

Moreover, we would state that it was with reluctance, that we spent our time in the inquiry into their foolish heathenism, more especially because there occur in it many indecent and offensive stories ; but inasmuch as no one before us ever did this thoroughly, and as we should like to work in preparation for our successors, we were content to do the work, thinking that herewith also a service is done to many in Europe ; where otherwise we should have regarded this our labour as a punishment and not as a pleasure. Wise people will not make an ill use of this our work of "hay and stubble," nor be induced by it to do evil, but on the contrary learn from it how much more grace God has bestowed on them in spiritual matters, than on these heathens, and thereby be moved to have compassion on them, and, when opportunity offers, try, by every means in their power, to bring them out of their idolatry.

Meanwhile, the clear exposure of this Indian heathenism may be regarded as a sign that God, at this time, intends to do some special thing for these heathens, and to visit them by granting them grace to be converted. He will thereby also try his Christian people in Europe to whom this is made known, if some will pity their condition, and think of means through which the Word of grace and all the means of salvation may be offered unto them effectually for their conversion.

Now, the Universal Saviour of the world, Christ Jesus, who has suffered and shed his holy blood for these blind heathens as well as for other nations in the world—may He dispel from this pagan country the heathenish darkness, and illuminate it with the light of his saving Gospel ! May He destroy and annihilate the false gods, whom they now still worship, and may He alone be adored by them as the King of glory ! May He give his blessing and power to the Word, which is now being preached among them both by word of mouth and by writings ! May He grant that by it many souls may be won and saved continually ; May He Himself gather from among them a peculiar people that serves Him in holiness and rightousness, and increases in number ! This is our desire in our daily prayer and supplication before the throne of God, and at this we aim in all our labour, trusting that the Lord whom we serve will hear our prayers and bless our labour.

Herewith we remain,
In prayer and love united with
the Gentle Reader,

Written in the East Indies, on the coast of Coromandel, at Tranquebar, the 21st of August 1713.

BARTHOLOMAEUS ZIEGENBALG,
JOHANN ERNST GRÜNDLER, M. A.,
Royal Danish Missionaries.

THE FIRST PART.

THE பராபரவஸ்து PARABARAVASTU,

I. E.

THE SUPREME [OR RATHER THE UNIVERSAL] BEING.

INTRODUCTION.

(BY THE TRANSLATOR.) *

What is the Parābaravastu† of the Hindus? According to the preceding Table, it is a being which is both immaterial and material, masculine and feminine; and according to Ziegenbalg's quotations from the best authors in the first chapter of this Genealogy, it is "the life of all creatures"; it is "the world"; it is "virtue and wisdom", "bodily sensation and sound"; it is "all in all", or the *one* being in whom all other beings are contained. In other words, it is the Universe as consisting of spirit and matter; of which the former, as the active or masculine principle, pervades the latter, the passive or feminine principle, and forms thus the world, with an infinite variety of animate and inanimate beings; whose form changes continually, whilst their essence remains always the same; and this essence the Hindu philosophers call Parābaravastu, and suppose it to be the Supreme Being. But this all-pervading essence is very different from the *true* Supreme Being. The true Supreme Being is not the essence of all beings, but—as indicated by the word "supreme"—the first and highest, and the most excellent, of all beings. The Supreme Being is a *personal* being, an "*I*", conscious of himself and all his works: the Parābaravastu is an *impersonal* being, a mere *Power*, a "*That,*" which is not conscious of itself and its workings. The Supreme Being is the almighty Creator and moral Governor of the

* In the Original there is a short introduction by Ziegenbalg, but as it contains nothing that is not also said in the sequel, the Translator has substituted for it an introduction of his own, which is more especially intended for educated Natives.

† பராபரன் Parābaran, with the masculine termination, is used by Christians for the true God; but our concern here is only with the Parābaravastu *as conceived by the Hindus.*

universe, and as such distinct from it, though living and working in it: the Parābaravastu is not distinct from the universe, but one with it. The Supreme Being is the fulness of all conceivable and inconceivable moral excellencies: the Parābaravastu as an impersonal being, is void of all moral attributes.* We do not deny that a spirit of life is pervading the whole universe, but we deny that this spirit or essence is the Supreme Being, and assert that it is only *a breath* of the Supreme Being, and as different from Him as the breath of man is from man. It is spirit, but not *the Supreme Spirit*; and as an impersonal spirit it is even inferior to the individual spirit of man, which is a personal spirit, and as such conscious of itself, and therefore of a higher order than the mundane spirit of life, or the essence of matter, the god of Pantheism, which the Hindus call Parābaravastu, and by means of which they try to defend their Polytheism and gross idolatry, in the following manner:—

You tell the Hindu that it is foolish "to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device" (Acts, xvii, 29), and not only foolish, but also sinful, inasmuch as God, the Supreme Being, is thereby dishonoured; but he replies: "Why, is the Supreme Being not every where, is he, or it, not also in the images we worship? Surely he is! and therefore it cannot be wrong to worship him under the form of images." You try to shew him that there is a difference between being every where and being every thing, and *that God, though He is every where, is therefore not himself every thing;* but, nevertheless, the Hindu asserts that all is *divine*, or part of God, or God himself, and that he may, therefore, worship images.

You point out to him the fact that the Hindus are not agreed among themselves as to which of their gods should be regarded as supreme, and contend, that this is a proof that they do not know the true God, and stand therefore in need of a special Revelation; but he replies: "Though the Saivas say that Siva is supreme, and the Vaishnavas assert that Vishnu is supreme: the Supreme Being is *one*, and it matters nothing whether it is called Siva, or Vishnu, or Parābaravastu, or Parabrahma; all these are only different names of one and the same being."

You contend that Siva and Vishnu cannot be one and the same being, inasmuch as they are described in the Purānas as different beings, who even fight with each other for supremacy, and you assert that they can in no wise be the Supreme Being, who is, as they themselves allow, pure; whereas Siva and Vishnu are said to have performed many a sinful action; but the Hindu replies: "Though we worship many gods, and give to them different names, and relate of them different stories: we believe nevertheless that there is but *one* Divine Being, of which all the gods and all creatures are nothing but various manifestations, and all

* It is true, the Hindu philosophers talk also of a personal creator and governor of the world; this, however is not the Parābaravastu, but only the first of those beings which make up the Parābaravastu; and moreover, this so-called creator is not considered to be a real creator, but only an architect, inasmuch as, according to Hindu philosophy, matter is co-eternal with spirit.

that is done by the different beings in the world is nothing but a *sport* of the one Divine Being which is in them all."

In this or a similar manner, the Hindus make Pantheism, with its dim abstractions and meaningless platitudes, the citadel into which they withdraw when their Pantheon is attacked, and the bulwork from which they defend their gross idolatry, and all the wicked deeds related of their imaginary gods, as well as their own evil propensities and sinful actions; and thus their very notion of the Parābaravastu, misnamed the Supreme Being, turns out to be the greatest obstacle in the way of their receiving the saving Gospel, which reveals unto us the true and living God and the way to him, through his only-begotten Son Jesus Christ, our Saviour.

Pantheism, illusive and specious as it is, has many a charm for man such as he is by nature. It seems to explain every thing simply and satisfactorily, and it does away with individual responsibility. But does it really explain every thing satisfactorily? And can it ever satisfy the nobler aspirations of mankind? Let us examine it just for a moment.

The Pantheist asserts, that both spirit and matter are eternal, and that they, in their union, have produced the world and all that is therein. An *impersonal* spirit, that is not conscious of itself, that works blindly, shall, by its union with eternal matter, have produced a world full of design, with *personal* beings in it, who are conscious of themselves and all around them! When the Pantheist can prove that the stream can rise higher than its fountain, or that a natural power, such as steam, can produce an intelligent being: then, and not till then, has he a right to assert that an impersonal spirit has produced man, who is a personal being, conscious of himself and all around him.

The Pantheist asserts that it is one and the same spirit that dwells in you and in me and in all beings, and that this one spirit prompts us to do all we do, so that our actions are strictly speaking not our doing, and that there exists therefore also no essential difference between good and evil. But whence then is that mysterious judge in the bosom of every man not yet altogether obdurated—I mean the conscience—that condemns us when we do evil, and makes us feel happy when we do good?

The Pantheist asserts that we ourselves are as it were parts of the one Divine Being. But whence then is the instinct to worship some being or other, which is thought to be superior to mankind, and able to hear and answer prayers? which instinct is also in the Hindus stronger than their pantheistic notions; for even the stanchest advocates of Pantheism worship the gods of the country and make offerings to their images;* and what the Apostle Paul says of the heathens in his time

* However, among those who have read the Bible, there are, besides converts to Christianity, such as have left "the jungly marshes of Polytheism, and the airy, unsubstantial phantasms of Pantheism, and attained to an intelligent belief in *one God*, and that *one God* no longer an impersonal essence, but an actual *personality*, invested with all divine attributes and perfections, as well as the rewarder of all them who deligently seek him"; but also of them comparatively few only are, like the

is also literally true of the Hindus of the present day :—" Though they knew God (or at least might have known him to some extent) from the works of creation ; they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened ; professing themselves to be wise, they became fools, and changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things ; * * * * and perverted the truth of God into a lie, and worshipped and served the creature rather than the Creator, who is blessed for ever. Amen." (Rom, i. 20—25). But though we may know something of God by contemplating the works of creation, and by studying our own nature in particular ; and though the Hindus have speculated on God more than any other nation : the fact is, that they have, with all their speculations, only verified another word of the Apostle Paul, viz. : " The world by wisdom knew not God" (i. Cor. i. 21). To know God as we ought to know him, we need a special Revelation of God ; and such a Revelation we have in the Christian Scriptures. The Bible does not solve all the problems that human curiosity would like to have solved ; but regarding God and our relation to him, it tells us quite enough for this our present state of existence. It does not contain philosophical treatises about the nature of God : it teaches us what God is by relating His marvelous works and His dealings with mankind, and more especially with the chosen people of the Jews. And this is the royal way in which we poor, finite creatures, whose understanding is darkened by sin, can learn something of the nature of our infinite, incomprehensible Creator, and the relation in which we stand to him ; and every one who reads the Bible carefully, and without prejudice, must confess, that it solves all the great problems regarding the origin and present condition of the world, and our relation to the great Author of our being, much more satisfactorily, than any system of human philosophy ; and that it teaches us a code of moral laws far superior to any other code.

For instance, is it not true that the teaching of the Bible, according to which the world, with rational creatures in it, was created by an eternal, almighty, all-wise, *personal* Being is much more rational than the assumption of Pantheism, that matter is eternal, and mankind the product of the union of an *impersonal* spirit, a mere power, with eternal matter ? Or what can and does human reason tell us regarding the origin of sin, aud the manner in which we can get rid of it ? Nothing satisfactory ! It may suggest that there are two eternal principles, one good and the other evil, and that these have been fighting with each other

party of progress of the Calcutta Brahma-Samage, with Babu Keshab Chandra Sen as their leader, " for acting out their anti-polytheistic, anti-idolatrous convictions, and relieving themselves from the degrading and anti-social trammels of caste, as well as from many of the barbarisms of conventional and superstitious usage.' And while we cannot but deeply deplore the want of moral courage in the majority of those pure Theists, we must heartily wish that also *the party of progress* may not stop half way, but rise to " the sunshiny eminences of Revelation."

from all eternity: but such a supposition amounts to saying that God is not the *Supreme* Being. Or it may assume that God is the author of both good and evil: but then again God is not God, not the *Good one par excellence.* Or it may say that there is no essential difference between good and evil: but this is not only an insult to our conscience and common sense, but perverting moral order in the world. How much more satisfactory and resonable is the teaching of the Bible, that sin originated in creatures, who were created good, but could only become established in goodness, and perfect in the full sense of the word, by the exercise of their own free will, by deciding once for all in love to obey their good and loving Maker; who, however, would not obey him, but abused God's choicest gift, their free will, and became therefore evil and subject to all kinds of misery; out of which they could not have saved themselves in eternity. But God, though he could not, as the righteous Judge of the world, allow his law to be broken without inflicting punishment on the offenders of his Divine Majesty, yet so loved the world that He gave his only-begotten Son, that he might be the propitiation for our sins, and not for ours only, but also for the sins of the whole world; and that whosoever believeth in Him should not perish, but have everlasting life (John iii, 16; i. John ii. 2). What system of philosophy can so satisfactorily explain the origin of sins and the misery to which we are subject? And what scheme does or can thus harmonize God's justice and mercy, God's hatred of sin and love to the sinner?

But says some one, what can be more irrational than the doctrine of the Bible that God has a Son, who is said to be co-eternal with God, the Father, and that there is, moreover, a Holy Ghost as the third Person in the *one* Godhead; how can three be one, and one three?—*In arithmetic*, three is not one, and one is not three; but *in life*, three may be one, and one three, that is to say, *three* constituent parts may make *one* whole, or three members one organism, as, for instance, body, soul, and spirit make but one being, man; and their union is so mysterious, that not even the most clever physician can give us a satisfactory explanation of it, but, for all that, the union of those three parts is an accomplished fact. In the same manner, and much more so, it is impossible for us finite creatures to comprehend the nature of the Infinite One, the mystery of the holy Trinity; but we believe the Bible that God is triune, that Father, Son, and Holy Ghost are *three* Persons in the *one* Godhead, and believe, moreover, that God is only as triune the absolutely perfect Being he is.

God, the Supreme Being, is, and must be, all-sufficient in himself; he does not need an object besides himself to make him happy or to supplement him. But how can God be conscious of himself, as an "I," without an object, a "Thou"; and how can he exercise love, which is the essence of his nature (i. John iv. 16) without an object of love? The world cannot be the object by which God becomes conscious of himself; for it is not eternal, but God is the Perfect One from eternity, and therefore also conscious of himself from eternity, and as it is not eternal, it can also not be the object of God's love from eternity; nor can it, as finite,

ever fully satisfy the Infinite. But what then or who is that object? It is God of God, the Eternal Word (John i, 1—3), the Only-begotten of the Father, who in the days of his flesh addressed his Father thus: "Thou lovedst me before the foundation of the world" (John xvii, 24). But two persons can only then love each other with a perfect love when their love meets in an object which both love equally; and therefore the perfect God of love is not without a Third Person, the Holy Ghost. Father, Son, and Holy Ghost are Three perfect Members of *one* perfect Organism, or One God and Three Persons of whom Each partakes in like manner of all perfections in the *one* Divine Nature.* Thus, as the Triune only, God is the absolutely Perfect One, who does not stand in need of the world, but has nevertheless created a world, and lives in it, and loves it with an infinite love; for he is the fulness of life and love.—

How very different is the Holy Trinity from the unholy Indian Triad, and how infinitely superior is the Triune God to the Parābaravastu of the Hindu philosopher, even as a subject of speculation! *But God is not so much a subject of speculation, as He is an "Object of Faith and loving Obedience";* whereas the Parābaravastu of the Hindus is *only* a subject of speculation, as is so well said in one of the "Tracts for Thoughtful Hindus," entitled: "God; the object of Christian Faith, the subject of Hindu Speculation";† from which I quote the following passages as expressing all I wish still to say, most beautifully:—"The practical result of all the speculations of Hindu philosophers regarding God is to divest Him of a personal existence and a moral character, and to render the idea of a Supreme Being *only a subject of speculation.* God is a subjective thought; He is an idea, the mere creature of man's mind. Hinduism offers no resting place for the human soul in its reachings after an *Object,* which can alone fill the void felt within, and satisfy its longings for a truer bliss than is to be found on earth. The fertility of thought, or the ingenuity of speculation, may beget ever varying and shifting theories of God, but one and all, they want a basis of reality. God is at the best the substantial co-identity of man, or man himself is resolvable into God."

Moreover, as regards our relation to God, the writer of the tract says: —"The Pantheism of the Vēdāntic school effectually excludes all moral distinctions, by resolving the visible world and all its parts into the shadowy embodiment of Brahma's thought. Personal responsibility of any kind attaches to no being, for actions are unreal and the whole scene of life is but a deceptive pageant. All human struggles and experiences have no eye watching them, for they are the sportive fantanstic exhibition of the all-pervading spirit. There is no throne of Judgment in the highest heaven, for Deity itself has descended to assume the

* For the more perfect an organism is the more distinct are the members from each other, and yet perfectly one. Compare, for instance, the body of man with that of a worm.

† Published by the Madras Diocesan Committee of the Society for Promoting Christian Knowledge, and to be had at their Depository, Vepery, Madras.

garb of earth's false show, and what seems to be, will end in a total and utter inanity. The question of moral actions and moral government, can find no place, therefore, in this dreamy philosophy. Nor do the other systems which stand opposed to Vēdāntism find occasion to be engaged with this question."*

"Whilst the deifying of separate powers of Nature, issuing in Polytheism, or of Nature itself as a whole, which is Pantheism, may lead to worship of a ceremonial character, or to aspirations of a purely intellectual description, which we find practically developed in the two prevalent forms of Hinduism, there is nothing in either case which brings the Deity before the worshipper independently of the worshipper's own act or contemplation ; but in the volume of the Scriptures, God *speaks to man*, in the first place, teaching, commanding, promising or threatening him as his Creator, Father, and Judge ; and all worship or service, which is rendered to Him by man, is the result of a knowledge of the relations which have been revealed to him as existing between them. Hence it is that the *objective* character of the Scriptural teaching regarding God, stands in striking contrast with that of all other religious teaching on this momentous topic, and establishes its claims to superiority over every other, as being that which alone meets the real want of the human soul in respect to its Maker, by presenting Him as an *Object* for its faith and love, who is supremely entitled to both, who is infinitely above His creatures, "glorious in holiness," "that hath His dwelling so high, and yet humbleth Himself to behold the things that are in heaven and earth." And here comes in the fuller manifestation of Himself in that Person who is revealed as "begotten" of Him and as partaking of our nature for our sake, which imparts to the idea of God, an *objective* character and a *personality* of Being in close and most real connection with ourselves, and raises Christianity itself from being a *philosophy* to a *religion*."

"The Scriptures in their fulness offer more than a standard of moral rectitude as exhibited in the Divine character ; they reveal Divine wisdom and goodness itself as united to man's nature, and give an example of life to man, full of the assurance of the nearest and truest Divine sympathy in all his personal conflicts and trials. God in the person of His Eternal Son, who "is the brightness of His Glory and the express image of His Person," comes near to us, and becomes visibly manifested to us, being "made flesh," as man among men. We look upon God and love Him, in our faith and love of His Incarnate Word. The concise but touching memorials of the earthly life of the God-man, present a

* The Hindu Pantheist, however, does, very inconsistently, not believe that his individual spirit will, in death, forthwith be absorbed into the universal spirit, but has the notion that, owing to his performance of works good and evil, his soul will be subject to the misery of transmigration, till he obtains to "right apprehension" i. e. till he is fully persuaded that he is one with the all-pervading spirit; and the practice of sacrifices, pilgrimages, austerities, and the like, is regarded as preparatory to the attainment of "right apprehension." An outline of the principal philosophical systems and the doctrine of the transmigration of the soul will be found in the Appendix to Part ii.

character of such beauty and goodness—of such simplicity and Divine power, that it has wrought a wonder-work of grace in the soul of humanity, and has shed on millions of our fallen race a calming, elevating influence, such as none other has ever done. It is the majestic expression of the sanctities of the Divine Nature in the actual life of man, and as such has exerted and will exert an attractive power in awing and winning the best affections of the heart towards One who, whilst "touched with the feeling of our infirmities," was "yet without sin," and proved in the amazing sacrifice of His Death the truth of His own words of tenderest compassion—"Greater love hath no man than this, that a man lay down his life for his friends." In the mystery of the union of the two Natures in one person, both sides of the question which produced the intellectual embarrassment of the Hindu philosophers meet and are harmonized,* for while the Divine nature remains impassible, not subject in itself to the emotions of anxiety or grief, the human soul united in the sacred humanity of Christ with His personal Godhead made him "a man of sorrows and acquainted with grief." The unveiling of His love "whose delights were with the sons of men" opened a view into the purposes of mercy in the will of God, Who "so loved the world that He gave His only begotton son, that whosoever believeth in Him should not perish, but have everlasting life." And in this work of salvation was made manifest to the puzzled eye of human reason, the consistency of the highest perfection of the Creator with the deepest sympathy for His creatures, for Divine justice was revealed in the Cross as one with Divine mercy, and the wrath of God against sin as the necessary complement of His love to the sinner, His own blessed nature being the while unchanged and changeless. It was in the contemplation of this glorious vision that one, who had passed through similar difficulties as those which beset the Hindu mind, was led to exclaim—"Most high, most good, most potent, most omnipotent; most merciful, yet most just; most hidden, yet most present; unchangeable, yet all-changing; ever-working, ever at rest; still gathering, yet nothing lacking; supporting, filling, and overspreading; creating, nourishing, and maturing; seeking, yet having all things. Thou lovest without passion; art jealous without anxiety; repentest, yet grievest not; art angry, yet serene; changest Thy works, without changing Thy purposes; receivest again what Thou findest, yet didst never lose; never in need, yet rejoicing in gains; never covetous, yet exacting usury. And what have I now said, my God, my life, my holy joy? or what saith any man when he speaks of Thee? Yet woe to him that speaketh not, since mute are even the most eloquent."—[S. Augustine's Confessions, Bk. i. c. 4.]

* The question: "How can God feel sympathy with His creatures and yet remain the Eternal One who changeth not?"

FIRST CHAPTER.

Parābaravastu as immaterial, formless, and incomparable.

When these heathens speak of the highest Divine Being, as altogether spiritual and immaterial, then they talk quite reasonably. They take for unquestionable truth all that we Christians believe of God's nature and attributes, saying that there is but one God, who is purely spiritual, incomprehensible, eternal, almighty, omniscient, all-wise, holy, true, just, gracious, and merciful; who creates, upholds, and governs all; who has pleasure in dwelling with mankind and in making them happy, both in this world and in the world to come; wherefore to serve him is happiness. The names they give to this Divine Being, are altogether expressive of divine attributes, e. g. சர்வேசுவரன் Sarvēsvara, the lord over all; நித்தியானந்தன் Nityānanda, the eternally blissful one; ஆதிநாயகர் Adināyaka, the very first lord; சர்வலோகதயாபரன் Sarvalokadayābara, lover of all the world; சர்வரட்சகர் Sarvarakshaka, saviour of all; கர்த்தர் Kartta, doer, maker, lord; and many hundreds of similar names are to be found both in their books and in their ordinary language. But because this Being is quite incomprehensible, and cannot be represented by an image, he is no where adored in their pagodas, far less worshipped in spirit and in truth. Also in their books are but few traces of this immaterial Divine Being and his service; for the knowledge of him has been well nigh, if not wholly, extinguished, in consequence of the worship of the many idols and the multitude of their confuse ceremonial laws; and all those names which by right belong only to the Divine Being have in the long run been given to all their gods, so that their divine service consists now in nothing but outward adorations of the multifarious images of their gods.

When we once asked one of these heathens by letter: "Why do you not worship the one Divine Being as Spirit, but instead of him multifarious images of the gods both in your pagodas and at home?"—he answered us as follows: "The Lord—by which word he means the Supreme Being—cannot be compared with any thing, wherefore we cannot conceive any definite idea of this Lord, nor realize him by our imagination; whereas in our religious books it is written how Brahmā, Vishnu, and Rudra, and also the other gods, are shaped. And inasmuch as God has shewed us in his law, what gods we should worship, and how we should worship them, also what reward he will give us for it: we

do according to this his command, and worship those gods under the form of images.

Another one replied to the question: "What is the highest God, or the Being of beings?" as follows: "The highest God, or the Being of beings, has a shape, and has also no shape. He cannot be compared with any thing; nor can he be described, or said to be this or that. He is neither man nor woman, neither heaven nor earth, neither a man nor any other creature. He is all, and yet he cannot be compared with any thing. This God is not subject to corruption or death. He needs no rest nor sleep. He is almighty and omnipresent. He is without beginning, and remains imperishable throughout eternity. His shape can neither be seen, nor described, nor expressed."

When one of these heathens embraced our Christian religion, his father wrote to him: "You do not yet know all the mysteries of our religion, for we do not worship many gods in such an absurd manner as you think, but, in worshipping them all, we worship but one Divine Being. There are wise men among us; if you would but speak with them, they would explain all to you and remove your doubts. He who understands our religion aright, can be saved through it, seeing that we know of many to whom God has given salvation visibly."

Here and there, there are still to be found a few who have done with idol-worship, and worship the one Divine Being without an image. Such are especially the so-called ஞானிகள் Gnānis, i. e. the wise, who have also written books that recommend nothing but a virtuous life, and the worship of the one God. Among such books the principal ones are: 1. சிவவாக்கியம் Sivavākya, (i. e. Siva's word), in which, in poetical language, the many gods and idols, with many other heathenish errors, are altogether rejected, while the worship of the one God is recommended:* 2. குறள் Kural, or (after its author) திருவள்ளுவர் Tiruvalluver, which treats of morals only. 3. நீதிசாரம் Nītisāra (essence of righteousness or polity, originally written in Sanscrit), in which moral precepts are given in parables. 4. ஞானவெண்பா Gnānavenpā (from ஞானம் wisdom, and வெண்பா a very common metre), in which wise sayings and proofs of the one God are contained.

From these and other books of this kind we could quote many beautiful passages concerning the one Divine Being, but we will here insert only those which we have already, two years ago, quoted in the 3d chapter of the 1st part of the treatise about "South-Indian Heathen-

* The author of Sivavākya belonged to the Saiva sect of the Siddhas (சித்தர் ascetics and adepts, who have attained to the highest state of wisdom in Sivaism). These having been under Mohamedan as well as Christian influence, taught a pure theism, retaining the name of Siva. Many of them were addicted to alchemy. Their writings, though ascribed to ancient celebrated teachers, betray their modern origin through their style. (Compare Graul's Indische Sinnpflanzen p. 181 etc). According to the legend, Sivavākyer (so called after his book) became a Vaishnava, and even a Christian at the time of the Apostle Thomas!—but not being satisfied, he returned to Sivaism. The Sivavākya contains 23 pages in 18mo.

ism," viz. : " Sivavākyer, so called after his book, says of this Being, " that it is the one God, who is eternal, omnipresent, infinite, the be- " ginning and the end, yea all in all. Thus, in v. 79 : " There is none " but One : this One is the Lord over all. He is eternal, and will be the " eternal One." Again (v. 121), " O God, before I knew thee, I went " astray ; but since I have come to know thee, and been awakened, it is " thou only whom I desire and none else." Concerning his eternity he " writes in v. 122 & 123 thus : " Which is that being which has been " from eternity ? Is it the 51 syllables (in which these heathens seek " many mysteries of their religion) ?* Or is it the soul, or is it the " many gods, or the 5 elements (fire, water, earth, air, ether) ? or is it " the life-circle ?† or is it the Vedas, or the Shastras ? or is it the holy " priest who is by and in all these? Lo, it is neither the 51 syllables, nor " the soul, nor the many gods, nor the 5 elements, nor the life-circle, " nor the Vēdas or the Shāstras : it is that holy priest who is by and in " all these." Again, in the very first verse of his book he says : " O " God, who art the beginning and the end, the seed of all as well as " sound, and the 5 characters (which are impressed on the 5 elements " in the body) !"

" The author of the Gnānavenpā writes (v. 5.) of God's omni- " presence thus : " There is one who is present everywhere in the " world ; him thou shalt love." Another, the author of the பரமரக " சியமாலை Paramarahasyamāla (sublime mystery-garland) writes (v. " 42.) of the same as follows : " O God, who art the body, the life, the " understanding, the heaven and the earth, and art everywhere in " the whole world one and manifold : as thy glory is thus, who in the " world can know thee ?" Again, (v. 51.) of his omnipotence : " O " God, when thou movest, then move also the great heavenly bodies, " the earth, the 5 elements, and the 8 corners of the world. Who " can comprehend this wonder ?" Another, the author of the வழிப் " பத்து, writes (v. 1 & 2.) of God's providence as follows : " O thou " most high Being, who art the Lord of heaven and earth, I cannot " compass thee in my heart ! O thou King of heaven, whom shall I tell " my misery ? If thou, who rulest and preservest me, forsake me, " then can I no longer live in this world. O, call me to thee that " I may come to thee ! O God, thou art everywhere in the world, " and art the life of all creatures."

" Regarding his infinity the author of the Sivavākya says (v. 72) : " God is an infinite ocean, of which no end can be seen. He who will " see and know him, must calm the unruly waves in himself, must be-

* By the 51 syllables we are to understand the characters of the Sanscrit Alphabet, which are however differently counted. Some count 50 only, and add then the sign for the mystic Syllable Om.

† Circles (Chakras) are thin metal plates with manifold signs ; they are of considerable importance at the service of the gods and by enchantments.

"come altogether quiet, and direct all his senses and desires to one "object." Regarding his unspeakable glory the same says (v. 135): "He is the real One, who is everywhere, and pervades all like the "light of the sun. But mankind will not know him; they all wallow "in the mire of sin. I have come to know him, but I find nothing in "the world with which I can compare his glory, and the happiness "which I enjoy with him, nor do I see any body who believes my "words." Again, in the II Part v. 5, he writes: "The Supreme Being "is neither a flower, nor the smell thereof, nor that which he is thought "to be. He is neither great nor small. He is neither a voice which "speaks, nor a being shut out or shut in. He has no form, nor is "he in any single thing only. He is an incomprehensible being." "Again, in v. 25 he conceives God to be all in all, saying: "O God, "thou art virtue itself; thou art heaven itself. Thou art the world; "thou art the wisdom which is with all. Thou art the object of "longing to those who seek thee; thou art bodily sensation and rest; "yea, thou art the light which penetrates my heart! Thy glory I shall "never forget."

The (anonymous) author of Gnānavenpā acknowledges that besides "this highest good nothing is to be found which can satisfy the soul, "and therefore he exhorts every one to seek this, saying (v. 9): "Whether you seek without you or within you, you find nothing; there-"fore seek the one true Being." And Sivavākyer says in the 2d part "v. 34: "The tortoise which lives in the sea lays her eggs on the "shore, and buries them in the sand, and goes then far into the sea. "But because she has her eggs always in her mind as it were by a rope, "the young ones follow her traces, as soon as they crawl out of the "eggs, till they come to her. In like manner, God has placed us in "this world, but he is above in heaven. However, he has us always in "his mind as it were by a rope; and if we follow his traces, we find "him. "The same author ascribes great power to faith in God, saying "in the 2d part v. 1: "There is an omnipresent, most high Being; if "you believe in this, you will be able to rule your body, the world and "heaven." Again, regarding union with God he says (I. p. v. 26 & 27): "When thou createdst me, thou knewest me: but I came to know thee "only when I got understanding. Whereever I sit, walk, or stand, "I shall never forget thee. Thou art become mine, and I am thine. "I have seen with my eyes, and perceived with my heart, that thou, "O God, art come to me as lightning comes from heaven." Again, "(v. 34) "The far spreading banian tree is wholly concealed in a little "seed: in like manner, ye O men, are enclosed in the generative power "(Linga!); but none of you understands this aright. Contemplate "yourselves, and you will find that the Most high is in you." Again, "(v 75) "If thou wilt direct thy heart in the right way, and therewith "worship God without ceasing, then thy heart and his will become *one* "heart." Again, "With him who has God always in his heart, he

"will dwell and take away his sins, as a plane removes the uneven parts "of the wood."*

All that has hitherto been quoted of the writings of these heathens concerning God, the Supreme Being, is briefly comprised in a letter, which an intelligent heathen lately wrote to us, viz. : "God, the Supreme Being, is possessed of such infinite greatness and glory, that nobody can comprehend him. In our Shāstras it is written, that he is almighty and full of grace; governing and upholding all in mercy. As regards his eternity, nobody can find in it a beginning or an end ; for no one can say : At such and such a time he began to exist, and so and so long he has already ruled. This is a matter which nobody can comprehend. The Supreme Being has created all gods, all men, all creatures ; and according to his infinite goodness, perfect justice, and unspeakable wisdom, he governs and upholds all. Of such infinite perfections there are many, so that we cannot give an adequate description of God, the Supreme Being, and say, such and such he is ; for every moment he can be whatever he wills to be. He alone knows himself so as he really is ; neither men, nor gods, can comprehend him according to his real nature. Thus it is written in our Shāstras, in which we are also told, that when we wish to worship him, we must conceive him in the form of a holy man. At last all things will again return into him as in their origin. So much do I know of the glory of God, the Supreme Being. Moreover, it must be said that he is a being to whom nothing can be compared. All the qualities which we think to be good and precious in mankind, are only shadows of his divine perfections. He can assume as many excellencies as he likes ; for whatever he thinks is at once realized. He has a shape, and has none. He is possessed of incomparable beauty, immeasurable wisdom, incomprehensible goodness, infinite grace, love, and mercy, and unspeakable humility and long suffering. According to these perfections he governs, upholds, and saves all. So much do we know of his perfections ; the rest, for which there is neither measure nor end, is incomprehensible for us.

As regards the place where he is, the 14 worlds cannot contain him who dwells far above them in a bright light, and fills all in all. His work is, graciously to support and govern all. Regarding the question whether his providence extends also to this world or not, we have to say, that it does surely also extend to this world, for he cares for all and is merciful towards all. Nothing, not the least thing, can move without him : so minute is his providence over all. Without it nothing can happen. By it have all the 8,400,000 species of living creatures, from

* Because Sivavākyer makes use of very strong expressions, and will not even suffer the names Siva and Vishnu, the Saiva Pandarams seek after his book, and destroy all copies they can lay hold of. But as they cannot get all, the Dharmasabha in Madras has printed an interpolated, and very much falsified edition, in which the meaning of the original is perverted into the contrary. Genuine copies are very rare. Taylor's Catalogue III. 26.

the smallest insect to the largest elephant, their sustenance, food, and rest. All live, move, and have their being according to his grace and providence. If his providence were to cease, nothing could live or move. He cares even for such creatures as arise from the earth. As regards your question, "By what means can we know God," I answer: "We can know him by the Law he has given us, and by the wonders he does in the world; also by the understanding and reason given us by him, and by the works of creation and their preservation. Finally, as to the service we owe him, it consist chiefly in love and faith. For according to our sacred books the best service of God consists in love and faith in our mouths and hearts, and in doing all in love and faith. Moreover, we must call on him, and walk according to his commandments; yea, we must at all times adore him, obey him, and live according to his will."

From all this it is sufficiently evident what these heathens believe of God, the Supreme Being, and how much further they have come in his knowledge, by the light of nature, than the heathens of Rome. But the light of nature has been quite obscured by their ancient poets and Brahmins, who have written many fabulous stories, and introduced a confuse idol-worship, out of which they cannot easily extricate themselves, though they feel much opposition to it in their consciences, and can speak very reasonably of the Supreme Being.

SECOND CHAPTER.

Parābaravastu as a Material Visible Being.

Inasmuch as these heathens cannot, with their reason, comprehend the highest Divine Being according to his immaterial and essential nature, and as they have not had the revelation of God in his Word, or at least not accepted it: they have indulged in speculations, by which they have run into manifold errors, and have formed altogether fleshly ideas and material representations of the Supreme Being, imagining that he must have a visible and material form, if he is at all to be seen, known, adored, and worshipped by his creatures; and they believe therefore that God, the Supreme Being, before creating material creatures, has given himself a material form.

Of this material form of the Supreme Being they have, indeed, no definite idea: but because they see in nature that all living creatures originate in the masculine and feminine powers, they draw conclusions from the creatures in regard to the Creator, and think that God, the Supreme Being, from whom all has come, must himself be a masculine and feminine energy. From this conclusion they go further, and say that the Divine Being has separated in itself the masculine energy from the feminine, whereupon both the masculine and feminine energies have assumed visible forms, whence they derive the origin of all their gods and all creatures, as we shall show by and by more at large. From this it may be seen that these heathens have indeed a powerful imagination, by means of which they draw many reasonable conclusions concerning God, but that they have nevertheless, for want of heavenly light and a divine revelation, run into foolish things, and entangled themselves in one error after another, so much so that they do now no more know how to reconcile their system of gods with their ideas of the Being of beings. And the devil has done his best in extinguishing, the longer the more, the light of nature they had, and in turning it into utter darkness, in which he has been so successful that there are now only very imperfect traces of the knowledge of the Supreme Being left among them.

Now, although they have conceived God to be a material being, they have nevertheless no definite idea of his form, but in order to have something for the external senses to rely upon, they represent the Divine Being by an image which is man and woman in one, and stretches through all the 14 worlds, thereby indicating that God fills all in all,

and that all creatures have to thank him for their origin and their preservation. This figure they represent with 4 arms, as they do nearly all their gods. In 2 of its hands, which are lifted up, it holds weapons, viz: in the one the சங்கு Sankha, i. e. a conch-shell, and in the other, the சக்கரம் Chakra, i. e. a wheel, which are weapons of Vishnu. With these, however, it is represented only by the விஷ்ணுபத்தர் Vishnubbaktas or Vaishnavas, who, moreover paint, also on its forehead the curious sign திருநாமம் Tirunāma (sacred name), with which they are in the habit of painting themselves.* The சிவபத்தர் Sivabhaktas or Saivas, on the other hand, represent the figure with a weapon and a device of Isvarâ (i. e. Siva). On its head it has a crown with the sun and the moon. The colour of its body is green. In its ears, and round its neck, hands, and feet, it wears manifold decorations of pearls, precious stones, gold, and silver, like their gods. From its shoulder a cloth hangs down, and also a garland of various flowers; while both sides are covered with a cloth representing 12 worlds with various paintings in them. The remaining 2 of the 14 worlds are on the breast, in the upper one of which is Brahmā, with 4 heads and 4 arms, having on his left hand his consort Sarasvati, and on his right Dēvendra, the king of the (subordinate) gods, standing as though he had something to report; while in the lower one, the world of the gods, there is Dēvendra in a sitting posture, with 4 arms, and some gods standing before him, as though they were informing him of something. Further down on the body is the mountain வைகுண்டம் Vaikuntha, where Vishnu, having 4 arms, is sitting with his 2 wives, viz., இலட்சுமி Lakshmi on his right hand, and பூமிதேவி Bhumidēvi on his left, and serpents are bending over his head. Then comes the mountain கைலாசம் Kailāsa, on which Isvara, likewise with 4 arms, resides in a sitting posture, having on his right hand Nandikēsvara, with the head of an ox, standing, and on his left Pārvati, his consort, sitting; besides them, there are on both sides 2 துவாரபாலகர் Dvārapālakas (door-keepers); and over Isvara to the right, is Subhramanya, with a peacock (on which he rides), and to the left Vighnēsvara, with an elephant's head. Through all these worlds and places passes the great mountain மகாமேரு Mahāmēru,† whose summit projects over the crown of the whole figure. At the bottom it is supported by 8 elephants, and 8 serpents, which rest on a tortoise, which is Vishnu himself in his second incarnation. But below the tortoise, there are still to be seen the feet of the figure representing the Supreme Being, to indicate that it is this which must support all in all. Round about the figure in the outer circle, there is a painting representing the 7 great oceans and the 7 great islands.

* See its description in a note in the following chapter.

† Māhamēru, the Indian Olympas, is supposed to be the centre of the earth, and to lie in the far North, having on one of its summits the paradise Kailasa, from whence the 7 patriarchs came. The form of the mountain is that of the seed-cup of the sacred Lotus-flower.

Thus, this figure represents many things which are regarded by them as great mysteries, and which should therefore still be explained a little. The fourteen worlds painted on it are divided into 7 upper and 7 lower ones. The names of the 7 lower ones are as follows: 1. அதலம் Atala; 2. விதலம் Vitala; 3. சுதலம் Sutala; 4. நிதலம் Nitala; 5. தராதலம் Dharātala (sometimes also: 4. தராதலம் Dharātala; 5. இரசாதலம் Rasātala); 6. மகாதலம் Mahātala; 7. பாதாளம் Pātāla. Of these 7 lower worlds the last and lowest one ought to be remembered; for it is supposed to be hell, the abode of the damned; and as Yama is the god of death and ruler over the damned, it is also called யமலோகம் Yamalōka, of which the poets have written many fabulous stories. The 7 upper worlds are, in ascending order, as follows: 1. பூலோகம் Bhūlōka; 2. புவர்லோகம் Bhuvarlōka; 3. சுவர்லோகம் Svarlōka (or தேவலோகம் Dēvalōka); 4. மகாலோகம் Mahālōka; 5. சனலோகம் Janalōka; 6. தபோலோகம் Tapōlōka; 7. சத்தியலோகம் Satyalōka. The first of these worlds is the earth on which we live; but the geography of these heathens is altogether different from that of European geographers. The stories said to have occurred in this world, have been related by the poets in a manner rather plausible. The second is the space between the earth and the sun, and the residence of the Siddhas and Munis. The third (the space between the sun and the polar star) is the residence of the 330,000,000 gods, of whom they have written many fabulous stories. The fourth, of which they have likewise written many a story, is supposed to be Vishnu's residence. The fifth is the residence of the Rishis, and the sixth that of the Vairāgis, i. e. ascetics. The seventh, called Satyalōka (the true world), is supposed by some to be Brahma's residence, wherefore it is also called பிரமலோகம் Brahmalōka; by others it is regarded as Siva's residence, and therefore called சிவலோகம் Sivalōka; and as it is the most high world, it is supposed to be the abode of the most holy and perfect; but on the whole, the Saivas hope to come to mount Kailāsa, the residence of Isvara; and the Vaishnavas to mount Vaikuntha, Vishnu's paradise.*

These 14 worlds are described as being each one 50,000,000,000,000,000 leagues long, and 25,000,000,000,000,000 leagues broad, which sums being multiplied with each other, and then again by 14, would give an enormous number of square leagues. Mount Mahāmēru, which passes through all the 14 worlds, is said to be 1,600,000,000,000 leagues high, and just as many broad, according to the measure of the gods. The 7 oceans (on the earth) are likewise described as being exceedingly large, and their names (with சமுத்திரம் Samudra (ocean) affixed to every one) are as follows: இலவணம் Lavana, salt; 2. சர்க்கரை Sarkara, sugar-juice; 3. தயிர் Tayir, curded milk; 4. நெய் Ney, butter; 5. தேன் Tēn, honey; 6. பால் Pāl, milk; 7. நல்லதண்ணீர் Nallatannir

* Often they speak only of 3 worlds, and mean then heaven, earth, and hell; or earth, heaven, and the region of ether between earth and heaven.

fresh water.* They fable, moreover, of many large mountains, and of 7 great islands or continents (which are most of them named from the trees said to grow in them, and are in Sanscrit as follows: Jambu, on which India is situated, Kusa, Plaksha, Sālmali, Krauncha, Säka and Pushkara). All these as well as the preceeding and many other curious things are described in a book, called திரிகாலச்சக்கரம் Trikālachakra (chronology).†

The 8 elephants and the 8 serpents, which support the mountain Mahmēru and all the 14 worlds, have also every one of them their own special names. The names of the elephants are as follows: 1. ஐராவதம் Airāvata; 2. புண்டரீகம் Pundarīka; 3. வாமனம் Vāmana; 4. குமுதம் Kumuda; 5. அஞ்சனம் Anchana; 6. புட்பதந்தம் Pushpadanta; 7. சார்வபூமம் Sārvabhūma; 8. சுப்புரதீபம் Supratība. And the names of the 8 serpents are as follows: 1. அனந்தன் Ananta; 2. வாசுகி Vāsuki; 3. தக்கன் Daksha; 4. தட்சகன் Takshaka; 5. கார்க்கோடகன் Kārkōdaka; 6. சங்கன் Sanga; 7. குளிகன் Kulika: 8. மகாபதுமன் Mahāpadma:‡ Of these 8 serpents some make but one, which is called சேஷன் or ஆதிசேஷன் Sēsha or Adisēsha, and said to have 1000 heads. § But these and similar matters are known to the learned only, who have still many other things that make their

* Beschi in his high-Tamil Dictionary has another order, viz.; உவர்நீர், நன்னீர், பால், தயிர், நெய், கருப்பஞ்சாறு, தேன், the meaning of the words, however, is the same. Others substitute for these Tamil words Sancrit words, and for honey சுரா Surā, palm-wine. According to Ward, the beds for the 7 oceans were made by the 60,000 sons of king Sagara, who in seeking their father's horse, which was destined for a sacrifice, and had been stolen by Indra, made away into the lower worlds, and swallowed the earth they digged up, for want of space. In Wilson's "Hindu Festivals" a somewhat different account is given, according to which the Ganges was drawn down from heaven by Sagara's great-grandson Bhagīratha, for the purpose of purifying the bones of those royal sons, who were burnt by the Muni Kapila in the lower world; and ever since Ganga is filling up the cleft in the earth, and forming the oceans.

† Geographical works in Tamil are rare. Gōladīpa (globe-lamp), a new book, translated from the Sanscrit, treats of the geography of the Purānas (secondary sacred writings), which contain, in special subdivisions, called Bhuvanākosha and Dēsamāla, geographical treatises, of which the first 2 chapters of the 2d book of the Vishnu-Purāna deserve special notice.

‡ Beschi's order is as follows வாசுகி, அனந்தன், தக்கன், சங்கபாலன், குளிகன், பதுமன், மகாபதுமன், கார்க்கோடகன் Vasuki was tied to the mount Mandara when the gods churned the milk-sea. Sanga and Mahāpadma watch precious stones of the same names, belonging to Kuvēra.

§ Sēsha is frequently added to the 8 serpents as the 9th. On him, the emblem of eternity, reposed Vishnu in the ocean when he meditated on the creation of the world, wherefore he is often represented as lying on this serpent, which bends his heads over him, forming thus an umbrella. Taylor in his Hindu Mythology says (p. 1.2): "Many fables introduce Adi Sesha as concerned. The most popular tale is that of a dispute between this snake and Vāyu, regent of wind. The latter, in a trial of strength, blew with all possible violence against the 1000 peaks

heads ache; for their theology is full of so very many whimsical things, that many years are required only to get a general conception of it, not to say, to commit all the particulars in it to memory and understand them. They themselves allow that their theology is an ocean of which no end can be seen. And inasmuch as they are divided into many sects, they have also many controverted opinions in these matters.

Hitherto we have described the figure by which they represent the Supreme Being as material. But this figure is not, like the images of the different gods, carved in wood, or cast in metal; it is only a painting which is found in some of the large pagodas; nor does it receive adoration or offerings. Some represent the Supreme Being by another figure, viz., a human form, being on one side man, and on the other woman, to indicate that the Supreme Being has in itself both the masculine and the feminine energies. But also this figure is not adored in the pagodas; it is only found as a picture here and there.

The figure which is intended to represent the Supreme Being, and which is found every where in their pagodas is the Linga, i. e. a figure by which the genitals of both sexes are represented—contrary to nature which teaches us to conceal them. This figure is worshipped in all the Śaiva pagodas daily three times, with drink-offering, meat-offering, and burning of incense, by a certain class of Brahmins;* and none but these Brahmins are allowed to perform the Linga-worship before that Linga which stands in the innermost and most holy part of the pagodas.† As regards these Brahmins, they wear a string of beads, called உருத்திராட்சம் Rudrāksha‡, which is regarded as very holy, on their necks, and another one on their heads, which they have uncovered, and, with the exception of a tuft of long hair, shaven (like all

of Mount Mēru, and Adi Sēsha covered every one of the peaks, each peak by one of his thousand heads. In the legend of Tripeti an improvement of this tale is made: Vāyu, being disappointed, tried a feint, and ceased blowing for a while. Adi Sēsha, in doubt, lifted up one head to see what was become of Vāyu, when the latter suddenly returned with all force, and blew off the exposed peak, which was carried through the air and fell at Vencatāchela or Tripeti (in the North-Western corner of Tamil country), a hill that now partakes of the sanctity of Mount Mēru, for the benefit of Brahmins."

* Here the translator has omitted a few general remarks about the Linga-worship, inasmuch as they will be found at greater length in the following chapter.

† This class of Brahmins is less esteemed than other classes.

‡ Rudrāksha is the fruit of the eleocarpus, and resembles as to form, size, and colour the nutmeg. The meaning of the word is Rudra's (i. e. Siva's) eye, and then also tear; to which the following tale, mentioned in Taylor's Hindu Mythology, p. 104 is a commentary: When Siva once, in a war with the Asuras, had burned 3 cities, he wept at the loss of lives involved, and the tears falling to the ground, sprung up as shrubs producing berries, which were thence called Rudrāksha.

Hindus). They wear also, in common with all Brahmins, another thin string, called Pūnūl.*

About the Linga much has been written in their different religious books, and multifarious names are given to it, viz.; சிவலிங்கம் Siva-linga, ஆவுடையார்லிங்கம் Avudayār-linga (i. e. the linga of the possessor of the ox); மூலலிங்கம் Mūla-linga (original or chief linga); ஆதாரலிங்கம் Adhāra-linga (fundamental linga); பாதாளலிங்கம் Pātāla-linga (hell-linga). The Linga is made of stones, and may be seen everywhere standing in the field under trees, in groves, and in woods, where the common people offer unto it various flowers. They believe also, or at least pretend to believe, that some of the Lingas have grown spontaneously out of the earth, and that these cannot be dug out, because they have no end below. They are supposed to go down into the lowest world, and are therefore called Pātāla-linga; and as they are considered to be very holy, many pilgrims flock to the places where such are supposed to be. A considerable number of these heathens, especially the பண்டாரங்கள் Pandārams and ஆண்டிகள் Andis (religious beggars), have also a miniature of the linga, made of stone or crystal, and wear the same in a small casket of silver or gold either on the breast by means of a string round the neck, or fastened to the right arm, or to the tuft of hair on the head.† Some never remove it from their bodies, and are buried with it. Such a Linga is called பிராணலிங்கம் Prāna-linga (life-linga). Some, when about to bathe in a river, and intending to perform their religious ceremonies, make a figure of earth, representing a Linga, worship the same, and throw it then into the water. This is called பார்த்திவலிங்கபூசை Pārthiva-linga-pūja (earth-linga-worship). The offerings made to the Linga are many in number and of various kinds, and are called by a generic name இலிங்கபூசை Linga-puja, (Linga-worship), of which particulars will be found in the following chapter. No image receives so much honor among these heathens as this. We might here also mention several stories that are related of the Linga, but we will rather forbear, inasmuch as they contain so very absurd things.‡

* The Pūnūl (பூணூல், from the verb பூண், dress, adorn, and the noun நூல் string, thread) is a threefold cotton-string, suspended from the left shoulder to the right side, and put on for the first time, with great ceremony, when the young Brahmin is 7 or 9 years old.

† A special class of Lingadhāris (Linga-wearers) are the so-called Vīra-saivas. The epithet Vīra, i. e. brave, ferocious, they have obtained from their ferocity in their warfare against the Jainas and Buddhists, and up to this day they are very intolerant, and natural enemies of the Brahmins. They worship and wear the phallus only.

‡ The Linga is the principal form, under which Siva is worshipped at present. In many temples there are said to be no less than 108, in some even 216 Lingas, which stand usually in the halls surrounding the pagodas. Mūla-linga is the immoveable figure in the innermost of the pagoda, in contradistinction to உற்சவலிங்கம் Utsava-linga (festival-linga), which is carried about at processions.

CHAPTER III.

Siva, as the Masculine Power of the Parābaravastu.

As these heathens desire to derive all their gods from the one Divine Being, they conceive of the Parābaravastu in different ways, and consider it then also as a being that has separated the masculine energy in itself from the feminine, whereupon both energies assumed external forms, the former being called Siva, and the latter, Sakti. Of Siva we treat in this chapter, and of Sakti in the following.

Siva is represented with 5 faces, 10 arms, and 10 hands. In 2 hands he holds nothing; in the 4 right ones he holds respectively: a மான் Mān, i. e. a stag; a வேல் Vēl, i. e. a lance; an உடுக்கை Udukkai, i. e. a kind of drum; a கத்தி Kathi, i. e. a sword or knife; and in the 4 left ones: a மழு Marhu, i. e. a battle-axe; a சூலம் Sūla, i. e. a trident; தீ Ti, i. e. fire; a பரிசை Parisai, i. e. a shield. Every one of these weapons and signs has a special significance, and a special tale is related of each one. These things however will occur in the chapter about Isvara, who is thought to be identical with Siva, as may be seen in the second part of this genealogy.

Siva is painted white, as having his whole body bedaubed with sacred ashes, called திருநீறு Tirunīru or விபூதி Vibhūti, consisting of burnt cowdung. But on the forehead he has three special streaks of Vibhūti, with which also his followers bedaub themselves daily, using three of their fingers in doing it.* On each of his five heads he wears a crown, and on his ears, neck, hands, and feet he is adorned with jewels of pearls, gold, and silver; while from his shoulders hang down garlands. Round his waist he wears a motley cloth and a golden girdle. He stands on a flower, called தாமரைப்பூ Tāmarasa or கமலபுட்பம் Kamala, i. e. the Lotus which, according to their books, is very holy, some of their gods having originated in such a flower with 1000 leaves.† For as regards the

* Sivas' body is by nature covered with the "eternal ashes," and after each Kalpa, e. i. cycle of ages, he burns all things and bedaubs himself with the ashes. Not all of his followers make three streaks of Vibhūti on their forehead; some make a round spot either of burnt cowdung, or of sandal and vermillion, which represents Siva's third eye; while the three streaks signify that three kinds of uncleaness, viz., pride, sinful actions, and malice are taken away.

† When Narāyana, (which means one that moves on the water, and which is a name of Vishnu,) was floating on the eternal waters, resting on the Adisēsha and meditating on the creation of the world, a Lotus grew out of his navel, and from the flower sprang Brahmā, the creator.

origin of their gods, they have many controverted opinions, among which we follow in this genealogy that which is now most generally received and defended by the learned.

The 5 faces with which Siva is represented are said to be the பஞ்ச கர்த்தாக்கள் Puncha Karttākkel, i. e. the five lords or gods, and named பிருமா Brahmā, விஷ்ணு Vishnu, உருத்திரன் Rudra, மகேசுவரன் Mahēsvara, and சதாசிவன் Sadāsiva. These are considered to be different from each other, and yet one.* But to Rudra, Mahēsvara, and Sadāsiva no pagodas are dedicated, nor are they worshipped, except under the name of Isvara, which is a name of Siva, so that there are after all only 3 chief gods, viz., Brahmā, Vishnu, and Isvara, called மும்மூர்த்திகள் Mummūrttis (three forms), which will be considered in the second part of this genealogy.

As regards the origin of the Puncha Karttākkel, one of these heathens wrote us concerning the same as follows: "God, the Supreme Being, has created all gods, all men, and all the other creatures. But in order to create and govern the world, and to accomodate himself to the capacity of men, and to enable them to form some conception or other of him, he has manifested himself in the Puncha Karttākkel; which 5 lords are contained in the one Supreme Being, and are the agents through whom he orders and governs all, and they will finally be re-united with him, so that in worshipping these 5 lords we worship only one, who is all in all."

Thus, these heathens attempt to reduce the multitude of their gods to but one Divine Being; but in doing so they have got into great confusion, and conceived various systems and forms of religion, which differ widely from one another, and of which the two principal ones are the Sivamatha, or Siva-religion, and the Vishnumatha, or Vishnu-religion.† The followers of Siva consider Siva to be the highest god in the Divine Being, and all the other gods to be contained in him. Siva and Isvara are held to be identical, but the name Isvara is more frequently used than Siva. The followers of Siva or Isvara form here in the South the great majority, and are distinguished from the others by the mark of burnt cowdung on their foreheads. Their principal and often repeated form of prayer is, நமசிவாய Namahsivāya, which is called பஞ்சாட்சரம் Panchākshara (5 characters) and means, "Oh Siva, be

* The 5 lords stand in relation to the 5 stages, through which the world at large, and human souls in particular, have to pass, viz., creation, preservation, obtenebration, illumination, and return to the original state, or reunion with the divine Being, which by their philosophers is considered to be not a personal, but an impersonal being; wherefore it is also spoken of in the neuter gender, as Sivam, Brăhmăm, Parābaram, Om.

† This is quite true of the South, but in the North of India the Saktas, or followers of the Sakti (feminine energy) are the most numerous sect, amounting in Bengal to ¾ of the population.

praised" (or: "Adoration to Siva.") Among the Saivas there are many different sects.*

The followers of Vishnu consider Vishnu to be the highest god in the Divine Being, and call him therefore மகாவிஷ்ணு Mahā-Vishnu (the great Vishnu). They, too, represent him by the figure, which has been described in the foregoing chapter as uniting the masculine and feminine energies, and say that Vishnu has originated in the masculine, and his consort Lakshmi in the feminine energy. The Vaishnavas in the Tamil country wear on their foreheads a curious figure, called திருநாமம் Tirunāma, i. e. holy name.† Besides this they paint on their arms 2 other signs, viz., the சங்கு Sankha (shell) and சக்கரம் Chakra (discus), weapons of Vishnu. Their principal form of prayer, called அஷ்டாட்சரம் Ashtākshara, i. e. 8 characters, is as follows: ஓம்நமோ நாராயணாய Om namō Nārāyanāya. i. e. "Om, praise to Nārāyana" (that is Vishnu.)‡

Others consider Isvara, Vishnu, and Brahmā to be one, and believe this triad to be the highest god in the Divine Being.§ Thus, their books and opinions differ widely from each other.

Siva, being considered as the highest god, and as comprehending all the other gods, receives such names as belong by right only to the Supreme Being, viz. :—லோகநாயகன் Lokanāyaka, i. e. Lord of the world: சுவாமி Svāmi, i. e. Lord or God; ஆண்டவர் Andaver, i. e. Supreme ruler; சர்வஜீவதயாபரன் Sarvajīvadayābara i. e. Lover of all living creatures, etc. But we must here remark that these and similar names are given to all gods whom they wish to exalt, as may be seen from the books written about particular gods. Moreover, it ought to be borne in mind that Siva and Isvara are identical. Siva has no special pagodas; he is worshipped in Isvara's pagodas, and that not under the form of the figure with 5 faces and 10 arms, but under that of the figure called Linga.

* The names of these sects are according to Wilson as follows: Dandis and Dasnamis; Yogis; Jangamas; Paramahansas; Aghoris; Urddhabahus, Akasmukhis and Nakhis; Gudaras; Rukharas, Sukharas and Ukharas; Kara Lingis; Sannyasis; Brahmacharis, Avadhutas; Nagas.

† The Tirunāma is an imitation of Vishnu's trident, almost like the Hebrew character Shin. It consists of two white lines, extending from the hair to the eye-brows, and then bending to the nose where they meet, and a red perpendicular line between them from the nose to the hair. Those who belong to the Southern branch, called Tengalai, (followers of Manavāla), prolong the middle line a little down the nose, to distinguish themselves from the Northern branch, called Vadagalai, who use more Sancrit writings and worship Rāma not so exclusively.

‡ In the North they say: "Om Rāmāya namah." "Om" means "That" i. e. the Divine Being indefinite.

§ The Smarta-Brahmins, who adhere more than others to the Vedas and the Smriti (the ancient law book) and are followers of the pantheistic Saiva Sankarāchārya, hold Brahma and Vishnu to be manifestations of Siva, as the Lord of the Universe.

Among the books written about Siva, there are especially 4 held in great esteem, viz: 1. திருவாசகம் Tiruvāchaka, i. e. holy word, which contains dialogues between Siva and a devotee of his, in which the latter confesses his nothingness and misery, and contrasts it with Siva's glory and great deeds. There are also various moral precepts contained in it. It is said to have been written more than 1000 years ago by the poet மாணிக்கவாசகர் Mānikyavāchaka,* which name means "one whose words are like precious stones. 2. தேவாரம் Dēvāram†, i. e. divine praises, which are chanted by an assistant of the priest or others, after the performance of the "Puja" in the Saiva temples. 3. சிவஞானபோதம் Sivagnānabōdha (Siva-wisdom's instruction), being also nothing but praises of Siva. 4. சிவகவசம் Sivakavacha (Siva-armor), containing dialogues between Siva and a devotee of his in poetical language, in which also the foregoing ones and nearly all their religious books are written.

Moreover we have to remark that the Saivas consider the highest of the 14 worlds to be Siva's, and call it therefore சிவலோகம் Sivalōka, but otherwise it is called Satyalōka. When one who has lived a virtuous life dies, they say that his soul has gone to Siva's world. In this there are 4 states of bliss, viz., 1. சாலோகம் Sālōkya, i. e. dwelling with Siva; 2. சாமீபம் Sāmīpya, i. e. occupying a place near Siva. 3. சாரூபம் Sārūpya i. e. bearing the image of Siva. 4. சாயுச்சியம் Sāyujya, i. e. being identified with Siva. ‡

The servants through whom Siva fetches the souls of his devotees from this world into his world of bliss, are called சிவதூதாக்கள் Sivadūtas, i. e., Siva's messengers. Besides these there are also யமதூதாக்கள் Yamadūtas, who carry the souls of the wicked from this world to Yama into the lowest world, called Pātāla or Yamaloka, i. e. hell. In their writings there are to be found many stories concerning those messengers and the manner in which they fetch

* Mānikyavāchaka, born at Vādavūr on the bank of the river Vaigai in the district of Madura, was a minister of Arimarddhana Pāndya, king of Madura. He lived about 800 A. D., and died 32 years old at Chellambram. He was one of the greatest champions of Sivaism against Buddhism; and of his work it is said: "திருவாசகத்திற்குருகார் ஒருவாசகத்திற்குமுருகார்," i. e." Those who are not moved by the "holy word," will be moved by no word."

† Dēvāram is a collection of songs, made by the 3 renowned, contemporary champions of Sivaism against Buddhism, Apper, Sundarer, and Sampander, extolling the 1008 Siva Pagodas; of which songs however only 574 are still extant. This work together with the Tiruvāchaka, is called the Tamil Veda, and considered divine.

‡ These 4 degrees of bliss are obtained respectively through 1. சரிதை Charita, consisting in a course of lower religious services; 2. கிரியை Kriya, consisting in the performance of religious ceremonies of a higher order; 3. யோகம் Yāga, consisting in religious and abstract meditation with the body in a fixed posture; 4. ஞானம் Gnāna, consisting in mystic knowledge and wisdom. The last and highest degree can be obtained by those only who have passed through the other 3 degrees.

souls from this world into the other; but we will here only remark that none of them is allowed to fetch a soul except by Siva's order.

Of all the gods Siva receives most offerings, both within and without the pagodas. All the offerings made unto him are called சிவபூசை Siva-pūja, and they are performed before, and to, the Linga. In the Isvara pagodas "Pūja" is performed by Brahmins throughout the year every day thrice, viz., in the morning, at noon, and in the evening,* and this is called நித்தியபூசை Nitya-pūja, i. e. the continual or daily offering. It consists in 3 things viz., 1. அபிஷேகம் Abhishēka (holy anointing), 2. தூபம் Dhūpa (incense), 3. நைவேத்தியம் Naivēdya (meat offering, oblation), which are done together as forming the 3 acts of every "Puja." For the first, the Abhishēka, they take honey, sugar, cocoa-nut-water, milk, etc., with which they anoint the Linga. The second, Dhūpa, is made of odorous wood and சாம்பிராணி Sāmbirāni, i. e. frankincensd which they kindle together in a censer, and incense the Linga therewith. The third, Naivēdya, is an oblation of various articles of food, which are afterwards divided and consumed by the Brahmins and servants of the pagodas. All these different kinds of offerings are performed with many ceremonies and under the utterance of many formulas of prayers. Besides the articles mentioned, they offer also flowers to the Linga, either throwing them on it, or hanging them in garlands on it. All this is done in the innermost part of the pagoda, called கர்ப்பக்கிரகம் Garbhagriha (inner house), where one or two lamps are kept burning all night long. In the outer room many lamps are burning when the Pūja is being performed; (which is therefore also called தீபாராதனை i. e. lamp-worship); and at the entrance of the pagoda there are the musicians, and தேவதாசிகள் Dēvadāsis, i. e. female servants of the gods, dancing and singing all the while. Thus the daily offering is performed in the pagodas in honour of Siva. On festivals every thing is done still more splendidly, and very often they get so many meat offerings that the Brahmins can give something to all the people in the town, which is then considered to be as holy as the shew-bread was among the Jews, and consumed with devotion.

The offerings made to Siva without the pagodas are likewise many in number and multifarious. Flowers may be offered by any body to those Lingas which stand in the field, or in groves, but the proper Pūja can only be performed by those, who are called சைவர் Saivas *per excellence* and who eat nothing in which there is the principle of life (as flesh or eggs); and also these must first be initiated, and receive the privilege of doing it by the priest, before they can do it lawfully. The act by which they are received by the priests as disciples, and initiated into the mysteries, is called தீட்சை Dīksha (initiation). For those who desire to obtain the privilege of offering themselves, four acts of the Dīksha are

* Among the 32 mistakes that may occur in worship, is also the visiting of the temple at the improper time.

required.* The first is performed when they are yet children, and by it they are received into the society of the initiated, just as our children are received into the Church by baptism. The second is performed when they are grown up, and by it they receive the privilege of learning certain lessons and prayers, which they are also to practise. Through the third they come to know greater mysteries, and through the fourth they obtain the privilege to offer themselves, which costs them however from 15 to 150 Rupees, because they must on this occasion feed many ஆண்டிகள் Andis, பண்டாரங்கள் Pandārams (religious beggars), and பரதேசிகள் Paradēsis, i. e. strange travellers.

Those, then, who have obtained the privilege of performing Pūja, allow no day to pass away without doing it. They have the Linga in a small form, together with all the utensils for offering, in their houses, and offer to it not only flowers, but also drink offerings, meat offerings, and incense, performing all the prescribed ceremonies, and uttering all the prescribed prayers. This they do every day at least once, before they take their meal, and that quite alone, either in their houses or at a river, and usually they read also a portion of some book written in honor of Siva. When they are sick, they engage some one who is privileged to perform Puja, that he may do it for them before their bed. There are also women who perform Puja daily, but only such as have duly received the Dīksha, are privileged to do it. And this can be obtained only by those who eat nothing that has the principle of life in it, but live entirely upon vegetable productions and milk and butter. As a matter of course, also the Brahmins have to observe the same diet.

Of Siva's festivals we shall speak in the chapter about Isvara.

Illustrative of all that has been said in this chapter about Siva, we give now an extract of a letter which was written to us by a Saiva: "Siva is included in the 5 great lords who have originated in the highest Divine Being. He is considered to be the Supreme Being himself, and in his honour most festivals are celebrated, most pagodas built, and most offerings made. It may be said that Parābaravastu and Siva are one. God, the Supreme Being, has transformed himself into the 5 lords, in order to make the 5 great works go on, and govern the world with mankind therein. When we are asked why Siva has originated, we answer he has originated, that we in this country may know God, the Supreme Being, and form such an idea of him as is intelligible to the human understanding; that we may have a certain form of religion in this world, and receive every one of us what we deserve for having done good or evil. Brahmā has originated, in order to create all things, and cause all living creatures to be born and to die. Vishnu has originated, in order to support and feed all living creatures in the world. Rudra, Mahēs-

* Usually only 3 acts are enumerated, viz., 1. சமயதீட்சை Samayadīksha, by which the candidate is made a member of the sect; 2. விசேஷதீட்சை Visēshadīksha, by which he receives the privilege of being instructed in the mysteries of Sivaism; 3. நிருவாணதீட்சை by which he obtains all privileges.

vara, and Sadāsiva are all one divinity, viz. Siva who dwells in the hearts of men, makes them feel, think, and understand all, and delivers them from evil. But also Brahmā and Vishnu are comprehended in the one Divine Being ; the five lords are but the five faces of *one* Being, and will at last become *one* face, that the Supreme Being may be all in all. Siva is now in the Sivalōka, but he dwells also in me. Since he became visible and material, he is worshipped under the form of the Linga, by which is also indicated that Siva and Sakti are one. But Siva's essential nature is holy, spiritual and immaterial, which, however, we men cannot comprehend. Our holy scriptures, too, say we cannot form a conception of his shape, nor compare him with any thing. As to the many offerings that are made to Siva, they are means to be delivered from sin, to obtain good understanding, wisdom, and bliss, as well as to be preserved in this world from suffering evil and committing sin, and to be enabled to lead a virtuous life, and to meet with a peaceful death."

* Regarding the dwelling place of Siva compare " Saiva Samaya, Vināvidei" by Foulkes p. 63 : " Can you shew by a simile that the great Siva, who is omnipresent and filling all, dwells in the Sivalinga in the Pagodas ?—Milk is diffused through the whole body of the cow, but only in the udder it is visibly concentrated : in the same manner the great Siva dwells specially in the Sivalinga."

CHAPTER IV.

Sakti, as the Feminine Power of the Parābaravastu.

These heathens have not only gods, but also goddesses. And just as they believe all the gods to have originated in Siva, so they hold that all the goddesses have originated in the Sakti, wherefore they are all called by the general name Sakti.* Regarding the origin of the Sakti a heathen wrote us as follows: "The Sakti has originated in God, the Supreme Being. For when the one God wished to manifest himself in many creatures, he thought it well that there should be a mother of all the worlds; upon which there originated in him the Sakti which is also called பராசத்தி Parāsakti and ஆதிபராசத்தி Adiparāsakti, inasmuch as she originated in the eternal Divine Being."

This Sakti is represented as a woman in natural form with 2 hands, one of which she lets hang down, and in the other she holds a flower, called செங்கழுநீர்ப்பூ Sengarhunīrppū (red-water-lily); while on another flower, called தாமரைப்பூ Tāmarasa (lotus), she stands, and two of the same kind she has behind her ears; for this flower is regarded as sacred. The colour of her body is green. On her head she has a crown and on her brow 3 white streaks with a round spot, the mark of all Saivas. Her ears, with large holes in them, hang full of jewels. Round her neck she wears a string of pearls, and another long one with various jewels hangs down to her breast. On her arms she has bracelets and rings after the fashion of the Tamil women. Her garment is red. Round her waist she wears a golden belt with various jewels, and on her feet, silver rings; while a long garland hangs down from her shoulders.

In this form stands the Sakti in the pagodas, but she is then always called Pārvati, who is Isvara's consort. For just as they make of Siva Isvara, so of the Sakti, Pārvati, under which name we shall speak of her in the second part. Some of her general names are as follows: சர்வலோகநாயகி Sarvalōkanāyaki, i. e. mistress of the whole world; சர்வலோகமாதா Sarvalākamātā, i. e. mother of the whole world; சர்வதயாபரி Sarvadayābari, i. e. lover of all creatures; தேவி Dēvi, i. e. goddess, etc.

From this Sakti they derive 9 other Saktis called நவசத்தி Navasakti. Some say that these are the consorts of Isvara, Vishnu, and Brahmā; and others give them the following names: 1. மாரியம்மை Māriamma; 2. எல்லம்மை Ellamma; 3. அங்காளம்மை Ankālamma; 4. பத்திரகாளி

* Sakti means "power, energy," but here it signifies "*the female power in the deity.*"

Bhadrakāli; 5. பிடாரி Pidāri; 6. சாமுண்டி Chāmundi; 7. துர்க்கை Durga; 8. பூரணை Pūranai; 9. புட்கலை Pudkalai; the last two of which are Ayenār's wives. These 9 Saktis are said to have been in glory; but then to have become arrogant, in consequence of which they were cursed and banished from the realm of glory to this world; where, however, they have got the office to protect mankind from the devils; wherefore these heathens have built them temples and celebrate festivals in their honour. They are the கிராமதேவதைகள் Grāmadēvatas, of whom we shall speak in the third part of this genealogy.

Others, again, say that the Parāsakti has produced many thousands of other Saktis, all of which enjoy divine power, honour, and glory; for their poets have been exceedingly fond of multiplying the gods and goddesses, so that it is difficult to explain their books, and to shew the origin of so many gods and goddesses.

The Sakti is worshipped in the pagodas under the form of the Sivalinga. She partakes of the offerings made to the Linga, of which we have already spoken, but special forms of prayer, are addressed to Siva and to her, or what is the same, to Isvara and Parvati.* For as they have books written in honor of Siva, so they have also books written in honor of the Sakti, of which the principal one is called தேவிகவசம் Dēvikanacha (goddess-armour).

But some of these heathens practice also a special சத்திபூசை Saktipūja, i. e. Sakti-worship, which is, however, rather a sort of witchcraft than an offering. Flesh of swine and other animals as well as strong drink being used, it is done by man and woman in the state of nature, in a room locked up; and in doing it in neither should arise sensual desire; for otherwise the whole offering is believed to be of no effect. In like manner the offering is thought to be ineffectual, when they make the slightest mistake in the ceremonies and in the utterance of the formulas of prayer. As this kind of offering costs much, only rich people perform it; but they believe that great things, either for good or for evil, can be effected through it. Inasmuch however as it is a kind of witchcraft, they do it quite secretly and let it not be known to their neighbours; for if some one is known to perform this Pūja the same is feared, and thought to be no better than a wizard; but as these things are done under the pretence of doing a divine service, the persons who do them are not punished, only feared.†

* According to the bias of the worshipper towards Siva or Vishnu the name given to the Sakti varies. She is therefore termed Pārvati, Bhavāni or Durga by the followers of Siva; but Lakshmi by those of Vishnu.

† Concerning this Saktipūja the Abbe Dubois, in his Description of the People of India, 2d. Ed. Page 126 etc. writes as follows:—

"There is an "Occult Sacrifice" in existence, known to many, secret and abo-
"minable as it is. I mean the sacrifice to the Saktis; a word which signifies
"*force* or *power*. Sometimes it is the wife of Vishnu, and sometimes the wife of
"Siva that the votaries pretend to honor by this sacrifice; but the primary object

All that might still be said of the Sakti, will be mentioned in the account of Pārvati. We quote now in conclusion the following passage of a letter received about the Sakti: "The Sakti is the mother who has borne all, and is regarded as the wife of Siva, who is the father of all. She has originated in the Divine Being, in order to be the mother of all the worlds, and to give salvation and every gift to those who worship and adore her; for she intercedes with God and procures help and deliverance from evil. The reason why Siva and Sakti, who were originally one, have become man and woman is the will of the Supreme Being to be known and comprehended by us men in the world, who are divided into a masculine and a feminine sex, and thus propagated in the world. All this is a sport of the great God not to be investigated by us; for it lies beyond our understanding, and we know no more of it than is written in our religious books. At the end all will again return into the clear light and become light. In the Sakti have originated the Nava-Sakti, i. e. 9 goddesses who are represented as virgins of 16 years. It is also said that they have multiplied themselves into 10,000,000,000 Saktis, among whom however the original Sakti is all in all; for in her all goddesses have originated, and into her all will return. As regards the worship she receives, it not very general, but those who practice it fast on Friday from love to her, and call upon her, some asking her to give them children, others to grant them a liveli-

" appears to be the worship of some certain invisible force represented by the em-
" blems of power and strength. It is always celebrated with more or less secrecy,
" and is more and more wicked, in proportion as those who assist at it are deeply
" initiated in its attendant mysteries of darkness."

" The least detestable of the sacrifices made to the Saktis are those in which the
" votaries content themselves with eating and drinking of every thing, without
" regard to the usage of the country and where men and women (of all castes)
" huddled promiscuously together, shamelessly violate the sacred laws of decency
" and modesty." * * *

" In some varieties of these mysteries of iniquity, still more occult than those
" alluded to, the conspicuous objects of the sacrifice to the Sakti, are a large
" vase filled with arrack, (the brandy of the country) and a young girl, quite
" naked, and placed in the most shameful attitude. He who sacrifices calls upon
" the Sakti, who is supposed, by this evocation, to come, and take up her residence
" in those two objects. After the offering has been made of all that was prepared
" for the festival, Brāhmans, Sūdras, Pariahs, men, women, swill the arrack which
" was the offering to the Sakti, regardless of the same glass being used by them
" all, which in ordinary cases would excite abhorrence. Here, it is a virtuous act
" to participate in the same morsel, and to receive from each others' mouths the
" half gnawn flesh. The fanatical impulse drives them to excesses which modesty
" will not permit to be named."

" It cannot well be doubted that these enthusiasts endeavour by their infamous
" sacrifices, to cover with the veil of religion the two ruling passions, lust and the
" love of intoxicating liquor. It is also certain that Brahmans, and particularly
" certain women of the caste, are the directors of those horrible mysteries of
" iniquity. Fortunately the great expense of these ceremonies prevents their fre-
" quent recurrence."

hood; and such prayers the Sakti brings before God, and procures what is asked of her." *

From all that has hitherto been said, an idea may be formed of what these heathens believe regarding a Supreme Divine Being, and it may be seen in how many ways they are accustomed to consider the same, likewise also how they derive from it all their gods and goddesses. All this has been stated as briefly as possible, to enable the reader to form the easier a general conception of this heathenism. Herewith we finish the first part of this genealogy.

* The Sakti-worship seems to have taken its origin in the first centuries of the Christian era, and the occasion for it was probably certain metaphorical passages in the Vēdas, and then the Sankhya philosophy, in which nature, termed Prakriti, is said to be of eternal existence, and metaphorically called the mother of gods and men, and sometimes identified with Māyā, i. e. illusion, and personified as the bride of the Supreme. The Sakti worship is to a certain extent sanctioned by the Purānas, but it is especially prescribed in certain works, called Tantras. (Compare Wilson's Hindu Sects.)

THE SECOND PART.

THE மும்மூர்த்திகள் MUMMŪRTTIS,

i. e. Isvara, Vishnu, and Brahmā, together with their Families.

INTRODUCTION.

Having shewn, in the first part, that these heathens believe in the existence of a highest Divine Being, from which they derive all their gods, we have now in this second part to treat of those gods, and more especially of the so-called மும்மூர்த்திகள் Mummūrttis, viz., Isvara, Vishnu, and Brahmā, together with their wives and children.

The word Mummūrttis (or Trimūrttis) means literally three forms, and now by common usage those three gods who are believed by these heathens to excel all others in power and greatness. As regards their origin, we have seen, in the first part, that the masculine and feminine energies in the Divine Being assumed separate visible forms; whereupon the masculine power was again divided into three parts, the Mummūrttis. Some hold these to be triune, making thus as it were a counterfeit of the mystery of the holy Trinity, and indicating the same by the signs on their foreheads.* But there are many who consider Isvara alone as the god of gods or the supreme being. Others, viz. the Vaishnavas, regard Vishnu only as the supreme being, and again others, Brahmā, whom they then call பரபிரமம் Parabrahm. He who has a correct idea of the Mummūrttis, and knows them according to their multifarious names and families, has a correct idea of this heathenism on the whole. But he who does not know their proper place in the genealogy of the gods, will never understand this complicated system of

* It is a matter of doubt whether those signs at all indicate the Trimūrttis and their unity. At all events, it may be said that Christians talk more of this Indian trinity than the Hindus themselves. In the philosophy of the Hindus, not only Siva, Vishnu, and Brahmā, but also God and the world are one; but in their mythology the Trimūrttis are far from being one; for they do frequently fight with each other for supremacy.

heathenism. We give, therefore, now a concise but sufficient description of them in 8 chapters in the following order :

Chap. I. Isvara.

Chap. II. Isvara's wives, Pārvati and Ganga.

Chap. III. Vighnēsvara, Isvara's elder son.

Chap. IV. Subhramanya, Isvara's younger son, together with his wives, Valliammai and Dēvayānai.

Chap. V. Vishnu.

Chap. VI. Vishnu's wives, Lakshmi and Bhūmidēvi.

Chap. VII. Vishnu's sons, viz., Manmatha (with his wife Rati), Kusa, and Lava.

Chap. VIII. Brahmā and his wife Sarasvati.

CHAPTER I.

Isvara.

Isvara (இசுவரன் the lord) is regarded as the chief among the Mummūrtis by the majority of the Tamil people. He is represented by manifold images, and has almost in every pagoda a somewhat different form and another name, according to his many appearances. Most frequently, however, he is represented by a human figure in a standing posture, with four arms and hands, two of which he lifts up, holding in one a deer and in the other a மழு Marhu, i. e. a battle-axe,* and two he keeps empty. Nearly all their gods they represent by human figures with two hands empty, to indicate that they are always ready to comfort and to give blessings, as soon as they are asked to do so. Isvara's whole body is white. On his head he wears a crown, and on his forehead he has three white streaks made with cow dung, and a dot, representing his third eye. On his ears, neck, breast, arms, and feet, he is adorned with various jewels; and from his shoulders garlands hang down. The upper part of his body is uncovered, and round his waist he wears a motley cloth, with a girdle, as well as other ornaments; while a கமலபுஷ்பம் Kamalapushpa, i. e. a lotos-flower, forms his stand. Thus he is found in the pagodas, and carried about at festivals. But he is also represented as sitting on a bull, together with his consort Pārvati. The bull on which he rides is called ரிஷபம் Rishabha (bull or ox), and நந்திகேசுவரன் Nandikēsvara, of which much is written in their books, and which may be seen in all pagodas that are built in honour of Isvara. (In front of the larger ones, he is under a portico in a lying posture with his face towards the temple).†

* The reason why Isvara or Siva holds a deer and a battle-axe in his hands is stated in the "Saiva Samaya Vinā Vidai" as follows: "In olden times Mahāsiva, for a certain reason, visited the Dāruka-forest in the form of a religious beggar. The wives of the Rishis (ascetics) seeing his beauty, fell in love with him, and were in danger of losing their virtue. When the Rishis observed this they got very angry, and tried to destroy the stranger. First they digged a pit, and made, by their magical power, a tiger come forth out of it, which was to tear their enemy to pieces; Siva, however, killed him, took his skin, and covered his body therewith. Then they made a deer come forth; but he took him, and has held him ever since gracefully in his left hand. Then they produced a red-hot iron, named Marhu, and made it fly towards their enemy, but he took this too, and has ever since kept it as weapon in his hand."

† How did Siva come to ride on a bull? In olden times when Dharmadēva, the god of justice, saw the fall of Brahma and Vishnu and the rest of the gods, he came in the form of a bull to Mahāsiva, worshipped him and said: "Lord, be pleased to accept me as thy bearer, that I may be preserved from death;" upon which Siva graciously accepted of him as his vehicle. Saiva Samaya V. V.

Most of these heathens consider Isvara to be the highest god, and one with Siva, and give him therefore also such names as express divine perfections, and worship him as, or rather instead of, the one true God. And setting aside his many appearances, they, indeed, speak and write of him, as if they were speaking and writing of the true God. But as regards the stories concerning his appearances, which are related in their Purānas (their secondary religious writings), nearly all of them are very absurd.

They relate of him no less than 1008 appearances, mentioning the kingdoms, cities, and spots, where they have taken place. All these places are considered to be very sacred, and they contain large pagodas and fine tanks, and are frequented by many pilgrims, especially at the time of the festivals, which are annually celebrated at every one of these places, when also the story said to have taken place at the locality is acted. In every one of these 1008 spots Isvara has a special name which is usually related to the story of the place. There is also in every one of them a book (the local Purāna), in which the story said to have happened at the place is described, and from time to time read and acted in the pagoda. His names are numerous and multifarious, owing to his many and multifarious appearances, and they ought to be known; for he who does not know them, thinks, that these heathens worship in every place an other, a different god, inasmuch as Isvara has almost in every pagoda, and almost in each city, town, and village another name. His principal names are the following: 1. சிவன் Siva, (the blissful); 2. மகாசிவன் Mahāsiva (the great Siva); 3. பரமசிவன் Paramasiva (the celestial Siva); 4. சதாசிவன் Sadāsiva (the eternal Siva); 5. சொர்க்கநாயகன் Svarganāyaka (the lord of heaven); 6. மகேசுவரன் Mahēsvara (the great lord); 7. இசானன் Isānan (the universal ruler); 8. உருத்திரன் Rudra (either the furious, or the disperser of tears, ex ருத் to weep); 9. சந்திரசேகரன் Chandrasēkhara (the moon-crested); 10. மாதேவன் Mādēva (the great god); 11. அரன் Hara (the supremely powerful); 12 நந்திகேசுவரன் Nandikēsvara (the bull-lord); 13. பிறைசூடி Piraisūdi (the new moon-crested); 14. காளியோடாடி Kāliyōdādi (the dancer with Kāli); 15. தாண்டவமூர்த்தி Tāndavamūrtti (the dancing god); 16. பார்வதிகொழுநன் Pārvatikorhunan (the husband of Pārvati); 17. உமாசகிதன் Umāsahita (he who is united with Umā, i. e. Pārvati); 18. காளிங்கராயன் Kālingarāja (Kālinga-king); 19. நஞ்சுறைகண்டன் Nanchuraikanda (he who had poison in his throat); 20. நாரிபாகன் Nāribhāga (the female-sided); 21. அருணாசலநேசன் Arunāchalanēsa, the lord of Arunachalam, lit. the red hill lord); 22. அண்ணாமலைநாதர் Annāmalainātha (the same as 21); 23. விருத்தாசலமூர்த்தி Vriddāchallamūrtti (the round hill god); 24. பிள்ளைதியாகர் Pillaityāga (the child-giver); 25. சங்கரன் Sankara (the author of good, ex சம், good, et கரன், maker) 26. சொக்கநாதன் Chokkanātha (the handsome lord); 27. நடேசன் Nadēsa or நடேசுவரன் Nadēsvara (the dancing lord); 28. விசுவநாதன் Visvanātha (the lord of the world); 29. காளத்தியப்பன்

(the Kālastri-father) 30. சிதம்பரமூர்த்தி Chitambaramūrtti (the god at Chellambrum, lit. the supernal sky form); 31. செஞ்சடையீசர் Senjatayīsa (the red-locked lord); 32. தேவமணி Dēvamani (the divine gem); 33. ஏகாம்பரன் Ekāmbara (the only supreme one); 34. கடவுள் Kadavul (the supreme being); 35. பரமேசுவரன் Paramēsvara (the sublime lord); 36. பரியேறி Pariyēri (the horse-rider);* 37. அம்பிகைபாகன் Ambikabhāga (the Ambika [e. i. Pārvati,]-sided); 38. சார்ந்தாரைக்காத்தவர் Sārndāraikkāttavar (the protector of them who take refuge with him); 39. இறையோன் Iraiyōn (king); 40. சம்பு Sambhu (as a contraction of சுயம்பு, the self-existent); 41. பேயோடாடி (the dancer with a demon); 42. பொங்கரவணிந்தோன் Pongaravanindōn (he who is adorned with a raging serpent); 43. புராந்தகன் Purāndhaka (the city destroyer); 44. பூதநாதன் Bhūtanātha (the lord of the demons); 45. கங்கைவேணியன் Gangavēnian (he whose heir is adorned with the river Ganges); 46. குன்றவில்லி Kundravilli (the hill archer, as having made Mount Mēru his bow); 47. கங்காளன் Kankāla (the bone-wearer); 48. கடுக்கையன் Kadukkaiyen (he who wears a garland of the Cassia fistula); 49. கண்ணிசூடி Kannisūdi (the garland-wearer); 50. மங்கைபாகன் Mangaibhāga, (the virgin-sided); 51. முன்னோன் Munnōn (the ancient *par excellence*); 52. நீலகண்டன் Nīlakanda (the blue-throated); 53. நிருமலன் Nirmala (the spotless); 54. சூலபாணியன் Sūlapāniyan (the trident wearer); 55. பசுபதி Pasupati (the lord of souls); 56. சுடலையாடி Sudalaiyādi (the dancer on the place where dead bodies are burnt); 57. காலகாலன் Kālakāla (the Kāla or conqueror of Kāla, i. e. Yama, the king of death); 58. கபாலி Kapāli (the skull-wearer); 59. கைலையாளி Kailaiyāli (the lord of Kailāsa); 60. ஆலமரகடவுள் Alamarakadavul (the banian god); 61. நித்தியன் Nitya (the eternal one); 62. பஞ்சமுகன் Panchamukha (the five faced); 63. பரசுபாணி Parasupāni (the battle-axe wearer); 64. அந்திவண்ணன் Andivannen (the twilight-coloured); 65. முக்கண்ணன் Mukkannen (the three-eyed); 66. பாண்டரங்கன் Pāndaranga (the dancer or actor in the universe); 67. ஆநந்தன் Ananda (the blissful); 68. சடைமுடி Jatamudi (he who is crowned with entangled locks); 69. அநந்தநாதன் Anandanātha (the infinite lord); 70. நம்பன் Namban (the supremely desirable); 71. நாதன் Nātha (the lord); 72. தற்பரன் Tarbaran (the self-existent); 73. மாஞாலமூர்த்தி Māgnālamūrtti (the great lord of the world); 74. நக்கன் Nakka (the naked); 75. வரன் Vara (the giver of gifts); 76. மானிடமேந்தி Mānidamendi (he who holds a deer in his hand); 77. மறைமுதல் Maraimuthal (the author of the Vedas); 78. யோகி Yōgi (the ascetic); 79. சோதி Jyōtis (the light); 80. பிரமன் Brahma (the supreme one); 81. பிஞ்ஞகன் Pingaga (he who wears matted hair); 82. பிநாகபாணி Pinākapāni (the trident bearer); 83. பரமன் Parama (the highest); 84. எண்டோளன் Endōlan (the eight-shouldered); 85. மாசில்லாதவர்

* In connection with this name the following story is related: The poet Mānikyavāchaker, minister of the king of Madura, got from his master a large sum of money to buy horses; but he gave the money away to pagodas and devotees of Siva; upon which the god changed 10,000 foxes into horses for his devotee.

Māsillāthavar (the spotless) ; 86. புவனேசநாதர் Bhuvanēsanātha (the lord of the world), 87. காயாரோணர் Kāyārōnar (Siva's name at Negapatam) ; etc.

As regards the stories concerning Isvara, they are so numerous that we could write volumes of them, if we were to compile them from their books. We have, however, no intention to do so in this genealogy. But we must remark that among those stories there are many relating to kings who ruled in the different countries of India. For these kings had always poets at their courts, who sung their praises and represented their deeds as wonders, in consequence of which many of those kings were deified, under the pretext that they were forms of Isvara himself, who at different times ruled here and there as king and did much good. And inasmuch as especially the ancient kings of சேரமண்டலம் Sēramandala, i. e. the Sēra country (in the south-west of the Peninsula), and பாண்டிமண்டலம் Pāndimandala, i. e. the Pāndia country (in the south-east), and சோழமண்டலம் Chōlamandala, i. e. the Chōla country (north of the latter), built splendid pagodas and tanks, and encouraged the worship of idols in different ways : many of them have been deified with their own names, as forms of Siva, more especially because nearly all of them are said to have died no natural death, but to have entered into a Linga, and that in the presence of many persons ; from which the conclusion was drawn that they were forms of Isvara himself ; wherefore also pagodas were erected in their honour, and called Isvara pagodas. Thus the number of his pagodas has been greatly multiplied : there are in the first place, the 1008 principal pagodas at the spots where he is said to have appeared ; and in the second place, a pagoda has been built in his honour almost in every town and every larger village. The images to be found in these pagodas are the following : 1. the Linga, standing in the innermost part of the pagoda, and being adored daily three times with offerings, meant in honour of Siva and Sakti, i. e. Isvara and his wife. 2. Isvara's image, called ஐயர் Ayer, the lord, and having the form of a man. This, too, is adored with offerings not only at festivals and fasts, but also on other days. 3. Pārvati's image, called அம்மை Ammai, i. e. lady, and adored in the same manner as Isvara. 4. விக்கினேசுவரன் Vighnēsvara 5. சுப்பிரமணியன் Subhramanya with his two wives வள்ளியம்மை Valliamma and Dēvayānai, 6. நந்திகேசுவரன் Nandikēsvara, by which not only a ரிஷபம் Rishabha, i. e. the bull of Siva, is understood, but also a form of his as man, in which he is said to have revealed many mysteries in this world. He is one of the nearest to Isvara, and receives therefore some adoration. 7. சிதம்பரேசுவரன் Chitambarēsvara, i. e. Isvara himself, represented as dancing, with his wife standing beside him ; 8. சந்திரசேகரன் Chandrasēkhara, i. e. likewise Isvara, namely the form in which he is carried about at festivals, riding with his wife on an ox. 9. துவாரபாலகர் Dvārapālakas, i. e. door-keepers, and குண்டோதரன் Kundōdara, the bearer of Isvara's umbrella. 10. மகாலட்சுமி Mahālakshmi, Vishnu's wife, a figure

of stone, standing in a separate little temple and enjoying some adoration: 11. தண்டேசுவரநாயனார் Tandēsvaranāyanār, a man who, by his holy life on earth, obtained a place near Isvara, and is therefore adored with him; 12. சுந்தரமூர்த்தி Sundaramūrtti,* also one of those who, on account of their holy life, have got a place near Isvara. 13. வயிரவன் Bhairava, who is represented by a human form quite naked, and said to be an incarnation of Isvara himself.† 14. சந்திரசூரியர் Chandra-Sūriyer, i. e. the sun and the moon, represented in some pagodas by certain figures and images, and in others by two burning lamps. For, to a certain extent, these heathens worship also the sun and the moon, and make even offerings unto them. On Sunday a good number of them fast in honour of the sun, which fast is called நாயிற்றுக்கிழமைவிரதம் Nāyiddukkirhamaivrata (Sunday-fast) or simply நாயிறு Nāyiru (sun).‡ And so they have also fasts at certain phases of the moon.‖ But the other planets they adore only with a

* Sundarer was, according to the Tamil Plutarch p. 96. 97, an Adisaiva Brahmin, born about 800 A. D. at Tirunavalur in the Carnatic, and educated in the royal family; but on the day when he was to be married he began the life of an ascetic, visited many Saiva temples and sang their praises, and died 18 years old at Tiruvanji in the Sēra country. He is said to have stayed the floods of the overflowing river Cāvēry by one of his hymns.

† Bhairava is also often represented with the head of a dog, and the dog, though otherwise regarded as unclean, is his vehicle.

‡ Formerly the sun was more generally worshipped. The celebrated Mantra (form of prayer) Gāyatri, which the Brahmins utter in their daily worship, is addressed to the sun. The meaning of it, by no means known to all Brahmins, is as follows: "We meditate on that excellent light of the divine Sun: may he illuminate our minds." On Sunday fast especially women who wish to get male children, and to be preserved from the misery of becoming widows. Fasting on Sunday is also recommended for sore eyes; and the Sunday is the best day for taking purgatives.

‖ The moon with her phases is of great importance with the Hindus; nearly all their feasts and fasts are regulated by the moon.

Regarding the phases of the moon the Padma Purāna gives the following explanation: Daksha, the son-in-law of Brahma, and one of the 9 progenitors of mankind, gave 27 of his daughters to the Moon (in Indian mythology of the masculine gender) to wives, expecting that he would love all equally. But the Moon loved one, called Rōhini, above the others, and dwelled therefore only with her. This the others could not endure; so they complained of their husband's conduct to their father, who ordered then his son-in-law to dwell with all his wives equally long. But he would not obey; in consequence of which the mighty Daksha became very angry, and cursed the disobedient son-in-law with the terrible sickness of consumption. Consequently the Moon grew less and less till at last he disappeared altogether. On this all the gods came and asked the mighty Daksha to remove his curse; but he said he could not revoke it altogether, consented however to mitigate it, if the Moon would dwell equally long with every one of his wives; and the Moon, promising to do so, was ordered to bathe in the river Sarasvati, by which he would recover strength to grow one fortnight, after which, however, he should again be subject to consumption for the following fortnight. The Moon, therefore, dwells now with all his 27 wives, i. e. 27 constellations, equally long, but does ever since for one fortnight grow, and for another wane.

few words.* 15. அஷ்டதிக்குப்பாலகர் Ashtadikkupālakas, i. e. the regents of the eight cardinal points, who enjoy also some adoration.† 16. அறுபத்துமூவர் Arupattumūver, i. e. the 63 persons who were taken visibly into bliss by Isvara, wherefore they are now adored with him in his pagodas. These last, however, are to be found only in very large pagodas; and also the other figures are not all of them found in every pagoda; for the pagodas vary as to size and revenues. Some of the images are made of stone, others of metal: those made of stone remain always in the same place, whereas those made of metal are carried about in the streets at festivals on wooden vehicles, representing birds and animals. The large pagodas have large cars, on which the images of the gods are carried about once every year. These cars have 6 wheels and the form of a tower, and on all sides there are carvings, representing the stories concerning Isvara. At festivals when they are dragged along, they are adorned with shells and other things; and on every one of them there are (besides the idol) Brahmins, dancing-girls, and musicians. They differ as to size; some are very large, so large that for each one from 500 to 1000 men are required to drag it along. In connection with every large pagoda there are 5 cars: the first for Isvara, the second for Ammai or Pārvati, the third for Vighnēsvara, the fourth for Subhramanya, and the fifth for Tandēsvaranayanār; and at processions they follow each other in this order: Vighnēsvara, Subhramanya, Isvara, Ammai, Tandēsvara.

Concerning Isvara's principal attendants, a heathen wrote us as follows; "குண்டோதரன் Kundōdara is the bearer of Isvara's umbrella, and also his messenger. His power is great, but he receives neither worship nor offerings. Nandikēsvara is Isvara himself, who was under this name in the world as a great saint and teacher. He has his special festivals, gets offerings, and is, in short, properly worshipped as Isvara. Tandēsvara was a man who walked according to the will of the lord and served him very long most faithfully, whereupon he became wholly united with him; and consequently we make images of him, place them in the pagodas, and adore them. For the god with

* According to the astronomy of the Hindus there are 9 planets, viz. 1. the Sun; 2. the Moon; 3. Mars; 4. Mercury; 5. Jupiter; 6. Venus; 7. Saturn (to which the 7 days of the week are dedicated respectively); 8. Kētu; 9. Rāhu. The 2 last ones are imaginary beings, by means of which the Indian astronomers explain the eclipses of the Sun and Moon. When namely the gods had obtained nectar by the churning of the sea of milk, a giant called Sainhikeya, stole and drank some portion of it secretly. The sun and the moon, however, observed the theft, and informed Vishnu of it, who upon this got very angry, and severed the head of the giant from his trunk; but because the giant had tasted nectar, both parts remained alive, invisibly in the sky, taking now and then revenge on the sun and the moon by swallowing them for a short time, thus causing the eclipses of the sun and the moon. Saturn is regarded as a very unpropitious planet.

† Regarding the regents of the cardinal points see the fourth chapter of part IV.

whom he is united enjoined that he should be worshipped like himself. The Dvārapālakas are two door-keepers who guard the entrance to the sanctuary of Isvara, and without whose permission no one can enter into his presence. Bhairava is a form of Isvara, worshipped more especially by those who practise the black art. The Arupattumūver [among whom Tandēsvara is the principal one] are devotees of Isvara, transferred into bliss in a miraculous manner."

The festivals celebrated in honour of Isvara are very numerous; for at every one of the 1008 places where he is believed to have appeared, an anniversary of the event is celebrated, at which the respective story is acted. But two annual festivals, named திருக்கலியாணம் Tirukalyāna* (sacred wedding), and மார்கழிதிருமஞ்சனம் Mārgarhi-tirumanjana (the anointing of idols in the month Mārgarhi [Dec.-Jan.], when it is done with more than usual solemnity), are celebrated all over the land. The latter is grandest at Chitambaram (Chillumbrum); for it is celebrated more especially in honour of that form of Siva or Isvara which is called நடேசன் Nadēsa, i. e. the dancing lord, as which he appeared at Chitambaram, where he danced in emulation with Bhadrakāli, a terrible form of Pārvati and one of the so-called Grāmadēvatas.

Moreover, in honour of Isvara there are also various fast-days observed; viz., 1, every Monday,† and particularly the Mondays in the month கார்த்திகை Kārttika (Nov.-Dec.); 2, the thirteenth day from every new and full moon, called பிரதோஷவிரதம் Pradhōshavrata‡; 3, the வருஷப்பிறப்பு Varsha-pirappu, i. e. the New-year's day§; 4, a fast in the month மாசி Māsi (Feb.-March), named சிவராத்திரி Sivarātri, i. e. Siva's night; when they watch the whole night and observe a very strict fast, which is supposed to be exceedingly meritorious; 5, a fast in the month ஆவணி Avani (Aug.-Sept.), called ஆவணிமூலம் Avanimūla; 6, a fast for women

* See a description of this festival in chap. ii. of the appendix to part ii.

† Monday is the moon's day, and the moon is associated with Siva and worn by him as a head-ornament.

‡ Pradhōsha is properly speaking the evening-tide, comprising three and three quarters of a நாழிகை Nādika (an Indian hour of 24 minutes duration) before sunset and the same after; which time is considered as auspicious for the performance of sacred rites, and in particular the Pradhōsha on the 13th day from the new and full moon, for the following reason: When Siva had swallowed the poison arising from the sea of milk when churned by the gods for Nectar, he lay motionless on the ground from the 11th day of the lunar half-month till the Pradhōsha of the 13th day, when he sprung up, swung his trident, and danced his divine dances.

§ The Tamil year is a solar year according to the Vākya system; it begins with or about the 11th of April, and the names of the twelve months, of which every one begins about the 11th or 12th of our months, are, beginning with the month that corresponds to the greater part of April and the smaller of May, as follows: சித்திரை Chitra- வைகாசி Vaikāsi, ஆனி Ani, ஆடி Adi, ஆவணி Avani, புரட்டாசி Puraddāsi, ஐப்பசி Aippasi, கார்த்திகை Kārttika, மார்கழி Mārgarhi (Mārga); தை Tai, மாசி Māsi, பங்குனி Bhanguni (Bhalguna). The Telugu year is a lunar year, beginning with the new moon which preceds the Tamil new-year, and every month commences with the new moon. Also the Tamil people regulate all their festivals and fasts according to lunar days, each being called திதி Tithi.

in the month ஐப்பசி Aippasi (Oct.-Nov.), called கேதாரிவிரதம் Kēdāri-vrata. From the observance of these fasts great benefit is expected; but, as a rule, they are not strict fasts; one regular meal besides milk and sweet-meats being allowed; and most of them are not observed by all the followers of Siva, but only by the Brahmans and those who are called Saivas *par excellence*.

Speaking as we are of fasts, we must here also mention the fasts which all sects among the Hindus observe in behalf of their deceased parents, brothers, sisters, children, etc. For a child a partial fast is observed for eight days, and for a grown-up person for sixteen days; and on the 16th day the nearest kinsman of the deceased (the eldest son for father and mother, etc.) offers, with various ceremonies and Mantras, rice-cakes and water with the sacrificial grass திருப்பை Darbha to the manes of the deceased and his ancestors, and distributes, for their benefit, presents to Brahmans and alms to the poor. This is called கருமாந்தரம் Karmāntara. But herewith all is not ended: the fasts and the various rites are repeated on every thirtieth day from the day of decease for the first year, and this is called மாசிகம் Māsika (the monthly); and then again at every anniversary of the decease, which is called திதி Tithi. Moreover, a fast is observed and all the various ceromonies are performed in behalf of the dead at every new-moon, which is termed அமாவாசி Amāvāsi. And inasmuch as the welfare of the deceased is supposed to depend on the performance of these rites, it is the supreme desire of every Hindu to get a son who is to perform them for him.*

As regards the books written in honour of Isvara, they are very numerous. There is, in the first place, a set of sacred Saiva works, named ஆகமங்கள் Agamas, twenty-eight in number, containing copious directions for the various rites of worship and much other abstruse matter not deemed proper to be read by the vulgar. There are, further, many so-called local Purānas, which contain the stories said to have happened at the 1008 places sacred to Siva; and there are, moreover, the great

* The funeral ceremonies, more especially with the Brahmans, are exceedingly numerous and complicated. When it is evident that a Brahman is about to die, a space is prepared with earth well mingled with cow-dung, and strewed with the sacred Darbha grass, and over it a pure cloth spread, on which the dying man is placed. Next, the chief priest, called Purōhita, performs for him a Prāyaschitta, i. e., a general expiation, by the efficacy of which he is delivered from all his sins. After this the ten gifts (Dasadāna) are prepared. These consist of cows, lands, millet-seed, gold, butter, clothes, grain of various kinds, sugar, silver, and salt, and are offered to Brahmans on the day of the funeral. Of course, the more valuable of these things are distributed by the rich only. The last breath being breathed, all who are present must weep for a reasonable time, and then the chief mourner has to perform various ceremonies, till in due time the body is placed on a litter, and carried to the place where it is to be burnt, the chief mourner marching foremost with fire in a vessel, and others following. Having arrived at the place, they dig a trench of inconsiderable depth over which the funeral pile is errected. The corpse being placed on it, the chief mourner makes the sacrifice called Hōma and other ceremonies, after which he sets fire to the pile and retires with the company, while the four bearers remain with the corpse till it is consumed. For further particulars see the Abbe Dubois' work on the Manners and Customs of the Hindus, page 209, etc.

புராணங்கள் Purānas (secondary sacred writings), which treat, for the greater part, of Isvara.* Of the local and the great Purānas, and other Saiva books, those best known are the following. 1, வாதஊர்புராணம் Vādavūr-Purāna,† which contains many stories about Isvara at Vādavūr, where he appeared as teacher of தென்னவன் பிரம்மராயர் Tennavan—Brahmarāyar (the writer of the Mānikyavāchaka), who spent an immense sum of money in building pagodas and tanks, and did many miracles by the help of Isvara.‡ 2, மார்க்கண்டபுராணம் Mārkānda-Purāna, in which is related the story of a Brahman's son, who was destined by Isvara to become only 16 years old, that is to say, to remain always 16 years old, without dying. But Yama, the king of death, not knowing in what sense he should become only 16 years old, came to fetch him when he was of that age; upon which Isvara came forth out of a Linga, and killed him, restored him however afterwards again to life, in consequence of the intercession of the gods. 3. சிவராத்திரிபுராணம் Sivarātri-Purāna, containing the story that gave occasion for the annual fast of this name. 4. பெரியபுராணம் Periya-Purāna i. e. the large Purāna, containing many stories about Isvara's 63 special devotees. 5, விருத்தாசலபுராணம் Vriddhāchala-Purāna containing the stories that are said to have happened at Vriddhāchala. 6, ஸ்காந்தபுராணம் Skānda-Purāna, which contains, among other stories, one about Isvara's marriage with Pārvati; and one about சூரபதுமன் Sūrapadma, who, by severe penance, obtained great power from Isvara, but became afterwards tyrannical, in consequence of which the gods had a great war with him, in which he was finally slain. 7. திருவேங்கடபுராணம் Tiruvēnkada-Purāna, containing diffuse stories about Isvara at Tiruvēnkada.§ 8, மதுரைபுராணம் Madura-Purāna, which is also called அறுபத்துநாலுவிளையாடல்புராணம் Arupattunālu-vilaiyādal-Purāna, because it contains an account of the 64 plays of Isvara as Sorkanāyaka at Madura.‖ 9. ஏகாம்பரநாதருலா Ekāmbaranātha-ulā, procession-hymns about the wonders which Isvara did as Ekāmbaranātha. 10, சிதம்பரமாலை Chitambaramāla, a collection of hymns about Isvara's deeds at Chitambaram. 11, திருவாரூருலா Tiruvārūrulā, relating his deeds as தியாகராயர் Tyāgarāja in Tiruvārūr. 12, காயாரோணருலா Kāyārōnar-ulā, relating his deeds as Kāyārōnar at Negapatam. 13, உத்தரபோதகம் Uttarabōtha, setting forth his praise and mighty deeds as மயிலாப்பூர் புருஷன் Mailapūr-purusha at St. Thome (or Mailapūr). 14, அண்ணுமலை

* Of the Purānas the Saivas claim 10, viz., the Saiva, Skānda, Linga, Kūrma Vāmana, Varāha, Bhavishyat, Matsya, Mārkandēya, Brahmanda. Concerning the Purānas in general see Wilson's Introduction to the Vishnu-Purāna; and concerning the Vēdas and Sāstras Colebrooke's Essays on the Religion and Philosophy of the Hindus, and Max Müller's History of Ancient Sanscrit Literature.

† The Vādavur-Purāna is of considerable historical value as regards the Tamil Buddhists. See Taylor's Catalogue Raisonnee III. 135 etc.

‡ See the note on page 45.

§ The temple at Tiruvēnkada or Tripatti was taken possession of by Rāmānuja *for Vishnu* in the twelfth century.

‖ See Taylor's Orient. Man. I. 117 etc.

நாதர்வண்ணம் Annāmalainātha-vannam, i. e. Annāmalainātha's ode. 15, சுவாமிபேரில்வண்ணம் Svāmipērilvannam, i. e. ode on the lord. 16, பரமரகசியமாலை Paramarahasyamāla, containing 100 hymns in honor of Siva (by Namasivāya). 17, தேரூர்ந்தவாசகம் Tērūrndavāchaka, in which is related how Isvara revived a certain king's son at Uriyūr, over whose body a carriage had gone, because his own carriage had gone over a calf. 18, அருணகிரியந்தாதி Arunagiri-antādi, containing 100 hymns about Isvara, in which the end of every line forms the beginning of the following one. 19, நெஞ்சுவிடுதூது Nenchuvidudūtya, setting forth Isvara's praise. 20, வழிப்பத்து Varhipattu, a poetical composition which is chanted when some body dies, as it contains prayers to Isvara, that he may soothe the pains of death and receive the soul into bliss. 21, காசிகாண்டம் Kāsikhānda (a part the Skānda-Purāna), in which are related the wonders said to have been performed by Isvara at Kāsi, i. e. Benāres. All these and such like books are written in poetry, and very generally read by grown-up people as well as taught in the schools, and learned by heart by the children, who, however, are seldom made to understand them.

Regarding the place where Isvara dwells, they say that he is everywhere, and that nothing can enclose him, but that notwithstanding this, Mount Kailāsa is his special residence. Once he gave away the 14 worlds and all other glory to the giant சூரன் Sūra, because of his severe penance for 2000 years, and kept nothing, not even a place of residence, for himself, so that he had to ask Sūra for a dwelling place, whereupon he returned to him Mount Kailāsa, which is described as being exceedingly magnificient, according to the fanciful imagination of these heathens.

In conclusion of this chapter, we quote now a passage of a letter about Isvara: "How Isvara has originated from eternity, cannot be investigated; for his origin is too high to be comprehended by any one. It is also nowhere written how he has originated, and how far his might and glory extends. Neither man nor any other creature can know how he has originated. As regards the place where he dwells, it is far above the 14 worlds, and the 108 regions of heaven, and the 224 spheres, in a bright light, where there is a mountain of silver, called Kailāsa, and on it a throne of precious stones on which he sits. His work is, to meditate on holy things; to give to all living creatures what they want for their sustenance; and to grant salvation to those who do good works and are virtuous. He needs neither food nor sleep. He is full of love and mercy towards all creatures. Of his glory all gods and all creatures give witness; and according to his will all are born and die."

"Without him nothing in the world stirs. The five faces, called Brahma, Vishnu, Rudra, Mahēsvara and Sadāsiva, are Isvara. He creates all, preserves all, saves all, causes all to die, and gives to all bliss. He is the Lord who with his 5 faces doeth all in all. He is invisible and immaterial, and at the same time also visible and material, and represented by many images. He is clothed with the sun and the moon.

As often as he shuts his eyes and re-opens them, a new excellency of his appears. All the worlds cannot comprehend him. He alone has true existence; he is the eternal *one*. According to his essential being and nature, he cannot be compared with any thing, nor described with words."

"As to the offerings that are made to Isvara, they consist in drink-offerings, meat-offerings, and burning of incense. The drink offering is made of cow-milk, melted butter, honey, sugar, lemons, figs, flowers, oil, etc. All these things, being mixed together, are poured on Isvara's head. The meat offering consists of milk, cream, butter, raw rice, boiled rice, and various articles of food, which are put together before Isvara. The incense is made of various aromatic spices, which are mixed and burned in a censer on charcoals whilst the image of Isvara is three times incensed therewith. To him who serves him always, and worships him in the prescribed way, he gives salvation and exemption from future birth and death.* As regards the question whether there be a difference between Siva, Rudra, and Isvara, I answer and say, that there is no difference whatever among them. And though there are often in one pagoda 25 figures to which offerings are made, after all it is only one, the Supreme, who is honored therewith: and this is Isvara, is Rudra, is Siva, with all the gods, who have their origin and their end in him. So it is written in our Shastras. But we do not all of us walk according to one rule; we have different religions with special rules of worship. God, the Supreme Being, is said to have 6 faces, of which 5 are visible and material, and according to them all religious matters are regulated. But one of his faces is invisible and immaterial, and no one knows its form, its beginning and its end, for it is spiritual and incomprehensible. When we come to know him according to this face, all plurality disappears, and nothing remains but he who is the imperishable, spotless, holy, and only God. Now we know God only according to his 5 visible faces, and after them religious matters are regulated by way of similes. But when all the religious acts are performed with understanding, then the similes are gradually over-stepped, and God is finally known according to his one true face."

* As regards the doctrine of the transmigration of souls, to which Ziegenbalk's correspondent alludes, see the end of the appendix to part IV.

CHAPTER II.

Isvara's two Wives, Pārvati and Ganga.

These heathens ascribe to Isvara two wives, of whom the one is called பார்வதி Pārvati (the mountain-born) and the other, கங்கை Ganga or கங்கைபவானி Gangabhavāni. As regards Pārvati's origin, it is the same as that of the Sakti, of which we have treated in the 4th chapter of the 1st part. For just as these heathens make no difference between Siva and Isvara, so they make also none between Sakti and Pārvati. They say of her that she is the mother of all the worlds; that she governs the universe in conjunction with Isvara; that she is the great goddess in whom all other goddesses are contained; and that she is only metaphorically called Isvara's wife, being, in fact, an undefiled virgin.

She is represented by the form of a woman with four arms and hands, two of which she lifts up, holding in the one a தமருகம் Tamarugam (a little drum), and in the other a பாசம் Pasa (a cord); and the remaining two she bends and keeps empty. On her head she wears a crown, and on her forehead Siva's sign of sacred ashes. The colour of her body is green. Her ears, neck, breast, arms, hands, and feet are adorned with jewels and ornaments; from her shoulders a garland hangs down; and a flower is her standing-place. Of this description an image of her, cast of metal, may be seen in the pagodas by the side of Isvara; but she is also represented by other forms.

Pārvati has no pagodas of her own, but she is always worshipped together with her husband in the Isvara pagodas; and, strange so say, she has also separate little temples within the Vishnu pagodas, where she is adored under the form of an image of stone. In the former pagodas she is, moreover, daily worshipped together with her husband under the form of the Linga; and the offerings which she receives are of the same kind as those made to Isvara, only the forms of prayer are different.

And just in the same manner as Isvara has many names, and is almost in every pagoda called by a different name, so has also Pārvati a great number of multifarious names, which ought to be known; for otherwise other goddesses will be understood by them. Her principal names are the following: 1, அம்மை Ammai (mother); 2, சத்தி Sakti (energy), 3, உமை Umā; 4, தேவி Dēvi (goddess); 5, மாதா Mātā (mother); 6, கௌரி Gauri (girl); 7, அரனிடத்தவள் Haranittaval (she who is Hara's left side); 8, காமக்கோட்டத்தி Kāmakōddatti; 9, அம்பிகை Ambika;

10, சாம்பவி Sāmbhavi ; 11, மலைமடந்தை Malaimadandai (the mountain-lady); 12, அபிராமி Abhirāmi (the beautiful one); 13, காமாட்சி Kamākshi (the lady with fascinating eyes); 14, மீனாட்சி Minākshi (the fish-eyed); 15, சித்திரவல்லி Chitravalli (the choice lady); 16, சிவகாமி Sivakāmi (Siva's beloved one); 17, கன்னியம்மாள் Kannyammāl (the virgin-lady); 18, பராபரை Parābarai (the most high); 19, இசுவரி Isvari (the mistress); 20, பரமேசுவரி Paramesvari (the heavenly mistress); 21, அகிலாண்டநாயகி Akhilāndanāyaki (the mistress of the universe); 22, சுந்தரி Sundari (the beautiful one); 23, சதி Sati* (the virtuous wife); 24, காளி Kāli ; 25, துர்க்கை Durga ; 26, சாமுண்டி Chāmundi ; 27, அகோரசத்தி Aghōrasakti (the Sakti or wife of Aghōra [the terrible], a form of Isvara); etc., etc.

There are many books containing stories concerning Pārvati, and among those written more especially in her honour the following may be mentioned : 1, அபிராமி யந்ாதி Abhirāmi-antādi, a poem in which Pārvati is extolled as Abhirāmi (the beautiful); 2, அம்பிகைமாலை Ambika-māla, a book containing 30 songs in her honour ; 3, சௌந்தரிலகரி Saundari-lahari, a poem in which her beauty is extolled ; 4, சிவகாம சௌந்தரி Sivakāma-saundari, a collectionof songs setting forth the glory of Pārvati. All these books the children at school learn by heart.

Concerning Pārvati one of these heathens wrote us as follows : "Pārvati originated in the Supreme Being, when he desired to have a Sakti which should be the mother of all the worlds. She is regarded as a goddess, and as Isvara's wife, which, however, is to be understood metaphorically ; for, in fact, she is an undefiled virgin. Siva and Pārvati are called husband and wife, for want of other expressions that would enable us here on earth to form a truer idea of them. As regards Pārvati's form, it is that of a woman ; but properly speaking, it cannot be said how she is shaped ; for she has such great power, that she can assume as many forms as she pleases. In brightness and splendour she surpasses 10,000,000,000 suns. Her glory is unspeakable and cannot be compared

* Sati is the name of Siva's or Isvara's first wife, who was a daughter of the great progenitor Daksha. On a certain occasion the son-in-law treated his father-in-law with less respect than the latter expected, and therefore Daksha did not invite him to the great sacrifice he was about to make. Sati, however, went uninvited ; and when her husband was abused in her hearing, she destroyed herself in spite ; whereupon Siva produced the terrible Vīrabhadra who destroyed Daksha's sacrifice. (Further particulars concerning this story will be found in chap. v. of Part iii.) Having thus lost his wife, Siva did penance to obtain a new wife ; while Sati was born again as the daughter of Parvata-Rajah (the mountain king); and being desirous to gain Siva as husband, she did penance to this end. In due time they became acquainted with each other through a certain devotee, and finally they were married with great pomp on mount Kailāsa. As the daughter of Parvata-Rajah, the re-born Sati is named Pārvati, and by this name Siva's consort is best known. But, like her husband, she has a double character, a pleasing and a terrible one. Kāli, Durga, Chāmundi, etc. are conceived to be different terrible forms of Pārvati, and they are known and worshipped here in Southern India under the name of Grāma-dēvatas or tutelar deities, and supposed to bear rule over the evil spirits, and also to cast out devils. They are adored, and that with bloody sacrifices, more especially by the lower orders. For further particulars see Part iii.

with anything. Regarding your question in what her work consists, I answer and say, it consists in looking graciously down on all men and all creatures, and in asking Isvara mercifully to support and to save all. She has tender compassion, love, and mercy towards all, doing always good to all; and for them who love her, and believe and trust in her, she intercedes with God and procures them salvation. Yea, she intercedes for all men, and desires to save them in mercy; for she is a gracious, merciful, loving, and kind mother, helping and saving all. As regards your question how many children she has got, I answer: Brahmā, Vishnu, Rudra, Subhramanya, Vināyaka are all of them her children; they are, however, not born in the natural way in which human children are born, but when God desired to have certain agents for certain offices, they originated, and were called her children. The offerings that are made to her differ not from those made to Isvara; but the forms of prayer are different: Pārvati, the almighty mother, has praises of her own. She gives to her worshippers great happiness, perfect enjoyments, much wealth, and continual health. In Pārvati's and Isvara's honour an annual festival, called Tirukkalyāna (holy wedding), is celebrated, at which they are represented as bride and bridegroom. Those who then see and worship her, or distribute alms, get rid of all their sins."

The secondary wife of Isvara is கங்கை Ganga, who is the river Ganges and the goddess of water.* She is represented as a siren, half woman and half fish, swimming on the water, and her two hands she folds as if engaged in prayer. On her head she wears a crown, and on her forehead the Saiva mark of sacred ashes. Her ears, breast, neck, arms, hands, and the rest of her body are adorned with various jewels, and from her shoulders a garland hangs down.

* According to some accounts, Ganga was a foundling, reared by a fisherman. On her approaching to womanhood, Nārada saw her, and reported her promising beauty to Siva; who went disguised and saw her for himself. Signs, and at length words, were interchanged, ending in Siva's taking her to be his mistress. In consequence of this Pārvati became intensely jealous, scolded Ganga and remonstrated with her husband, who made then up the quarrel by placing Ganga in his matted hair, and telling Pārvati that she was part of his own body. (See Taylor's Mythology, p. 41.)

As stated on page 26, Ganga is also said to have filled up the ocean:—In ancient times the gods and Asuras (non-gods) were continually at war with each other; and then once when the latter were overcome by the former, they fled, and hiding themselves in the sea, they meditated on revenge. Knowing that the world and even the gods are dependent on holy sages practising austerities, they resolved to destroy gradually all sages by night, and they did so, hiding themselves by day in the ocean. The gods perceived the mischief that was done by the Asuras, but not finding them out, they complained to Brahma, who told them that their enemies were concealed at the bottom of the sea, wherefore they should get the ocean dried up, which could be done by no one except the Rishi Agastya. Accordingly they went to the great and powerful sage, requesting him to help them to overcome the Asuras by drying up the ocean; upon which he swallowed it; and the enemies of the gods being beaten fled into the lower world. Then the gods requested the Rishi to fill up the ocean again, but he said, he could not do so, as he had already digested all the water. Thus there was for a long time no water in the ocean, till Ganga was entreated of Bhagīratha to descend from the Himalaya and to fill it up.

There are no books treating especially of Ganga, but various stories are related of her in the great poems and the Purānas ; and all books written for the purpose of shewing the efficacy of water in washing away sins, may be regarded as setting forth her praise. For though the river Ganges is Ganga *par excellence*, there are also other rivers which partake of her sanctity, and whose water is regarded as efficacious in removing sin as that of the Ganges. These are the Jumna, Sarasvati, Gōdāveri, Kāvēri, etc. And as not all people live near those rivers, devotees go to them, fetch from their sacred water, and sell it to the people.

No image of Ganga is found in the pagodas;* nor is she, like Pāravati and other goddesses, worshipped with offerings: these heathens honour and worship her by bathing in rivers and tanks, according to prescribed rules, and with the recitation of certain forms of prayer. Bathing is thought to be particularly meritorious on Monday, Wednesday, and Saturday ; but there are also many other special days on which great merit is attached to bathing. In the river near Mayāveram a great number of people bathe throughout the month of October, in order to be purified from sin, and they have many such sacred places. At Combaconam a great festival, called மகாமகம் Mahā-magha (commonly மாமாங்கம் Māmāngam), e. i. the great Magha,† is celebrated every twelve years. For there is a great tank, the water of which is supposed to rise once in twelve years on a certain day and at a certain hour, in which then many thousands of people, partly come from very distant places, plunge, supposing thus to get rid of their sins. There are also two great festivals, at which very many people resort to the sea for the purpose of bathing in the same. The one occurs only once in 25 years, and is called அஸ்தோதயம் Hasta-udaya (the appearance of the 13th lunar mansion) ; the other annnally in May, and is named மகத்திருநாள் Maghatirunal (sacred Magha-day.)‡

Ganga has various names, of which the following are best known : 1. வரநதி Varanadi (boon-river) ; 2. சானவி Jāhnavi (as being regarded as the daughter of the giant Jahnu, who, being disturbed in his penance by her roaring, swallowed her, but emitted her again at the request of Bhagirathā) ; 3, மந்தாகினி Mandāhini (the celestial Ganges) ; 4, திரிபதகை Tripataki (as supposed to flow through 3 worlds) ; 5, சுரநதி Suranadi (the heavenly river) ; 6, பகீரதி Bhagīrathi (as brought down from heaven through Bhagiratha) ; 7, கங்காபவானி Ganga-Bhavāni ; 8, கங்காதேவி Ganga-dēvi (Ganga-goddess).

* At the anniversary of Ganga's descent to the earth, some people in Northern India make a figure of clay, worship it, and throw it on the following day into the river, but at some places these figures are preserved in temples of clay, and daily worshipped. Ward's View of Hindu Religion, p. 167.

† Magha is the 10th lunar asterism ; and Mahamagha the occurrence of the full moon in or about this asterism with other astronomical incidents, which occur once in twelve years, and which time is auspicious for bathing, especially at Combaconum.

‡ Particular merit is also attached to bathing in the sea at the time of an eclipse of the sun or the moon.

Regarding her origin the poets have written various stories, saying that she is worn by Siva in his hair-locks, and that she was brought down to the earth by Bhagiratha.* And one of these heathens wrote us concerning her as follows: "Ganga is one of the Saktis, dissolved in 1000 faces in this world. She became Isvara's wife in the following manner: A very long time ago, when Vishnu adored Brahma with offerings and poured water on his feet, Ganga came down to the earth as a great flood. This the goddess of the earth could not bear, and therefore she went in her great distress to Isvara, told him what had happened, and worshipped him; upon which Isvara took Ganga and placed her in the locks of his head, that is metaphorically expressed, he married her. Ganga is now a great river in Bengal, expanding into 1000 veins, which are her 1000 faces. She is the goddess of the water of all rivers. The adoration she receives consists in our bathing reverentially in rivers, according to prescribed rules, in eating only once a day, and in praising Isvara, the preserver of all living creatures near rivers; for he who praises him praises also her.† She has 8 virgins as play-mates, which are the following 8 rivers; 1, சிந்து Sindu (i. e. the Indus); 2, சரசுவதி Sarasvati; 3, யமுனை Yamuna (i. e. the Jumna); 4, நருமதை Nerbuda; 5, கோதாவரி Gōdāveri; 6, காவேரி Kāvēri; 7, மண்ணேரி Mannēri; 8, கன்னிகை. Kannya‡ Whosoever bathes in these and other rivers at auspicious days and hours, and according to prescribed rules, will be saved together with his whole family."

* In the great epic poem Mahābhārata there is an episode, in which Ganga is said to have assumed the form of a beautiful woman and to have been married to king Santanu, by whom she had 8 children, seven of which she threw into the Ganges immediately after their birth; but the last remained alive through the interference of Santanu. The eighth child was Bhishma, the celebrated leader of the Kaura army.

† Every tank near the Saiva temples is regarded and adored as Ganga, and bathing in it (be its water ever so dirty) is thought to be as efficacious in removing sins as bathing in the Ganges itself.

‡ Regarding the number and names of the sacred rivers, see the note in the Table, page 6.

CHAPTER III.

Vighnêsvara, Isvara's Elder Son.

Having treated, in the preceding chapter, of Isvara's two wives, we speak now of his two sons, Vighnēsvara and Subhramanya; but, first of all, the reader should be told and bear in mind that, though these heathens ascribe to their gods wives and children, the learned among them deny that the gods beget children like men; they say that such things when said of the gods are to be taken metaphorically; the common people, however, believe the stories they read about them to be literally true.

As regards விக்கிநேசுவரன் Vighnēsvara (lord or remover of obstacles), several very different stories are related concerning his origin. The Brahmans say, when Isvara was about to create the world, he made the plan of a quadrangular castle, and said the words: ஓம்விக்கிநேசுவராயநம. Om, Vighnēsvarāya namah (i. e. Om, to Vighnēsvara adoration); upon which Vighnēsvara came forth and presented himself, and was accepted by Isvara as his son. Others say, Isvara and Pārvati went together into the woods, where they perceived a pair of elephants copulating; upon which they desired to have a son looking like an elephant, and in the moment they thought so, Vighnēsvara came forth with an elephant's head.*

* Of Vighnēsvara (and also of Subhramanya) nothing is heard before the two great epic poems, the Rāmāyana and Mahābhārata. Nevertheless, he is now one of the favourite gods of the Hindus. As the god of wisdom he has an elephant's head, which, however, has proved a puzzle to those who desired to account for it, and the stories concerning his origin are so various and so indecent that they cannot be told. The most common is that above somewhat modified: Once, when Siva and Pārvati took a walk in the shady paths of Kailāsa, they came to the great hall, adorned round about with pictures, where Siva turned the picture of himself into a male elephant and that of Pārvati into a female, whose copulation resulted in the birth of Vighnēsvara or Ganapati, the lord of the inferior divine hosts. He had, however, for a long time only a picture-existence, till the gods, ill used, as they were, by the haughty giant Gujamukha (the elephant-faced), who had obtained the privilege that neither a god, nor a demon, nor a man, nor a beast, should be able to kill him, thought of Ganapati, as the one who might kill the tyrant, seeing that he was none of the four, but a compound. Accordingly, Ganapati went with all his hosts to battle, and in the height of the combat, he broke his right tooth and threw it at the enemy, who, in consequence of this, tumbled to the ground, and became suddenly a great rat. Ganapati, however, not slow, sprang at once on the back of the rat, which has ever since been his vehicle. And the gods, being exceedingly thankful, for his deliverance, asked for themselves the favour to be allowed to make to him the same kind of compliment they were forced to make to the giant, viz. the தோப்புக்கண்டம் Tōppukkandam, which, hard as it is to be made, is now used as a means of punishment in native schools in honour of the god of wisdom.

Vighnēsvara is represented by an ugly figure, half man and half elephant, in a sitting posture, with a great belly. His head is that of an elephant, and on it he wears a crown, while his ears are adorned with two flowers and two jewels, and his forehead with sacred ashes. Of his four arms he lifts two up, holding in the left hand a பாசம் Pāsa, i. e. a rope, and in the right a குடாரி, Kuthāri, i. e. an elephant goad, and in the right one of his other two hands he holds a piece of his own elephant's tooth, which he once broke himself in a rage, and in the left a pancake, for he is said to be fond of pancakes. Round his neck he wears jewels of pearls and precious stones, and likewise also on his arms and feet, and from his shoulders a garland hangs down. Thus is his image found not only within all the pagodas, but also before the pagodas, and in the streets, where, however, usually only half of his image, made of stone, is carved out, namely his elephant's head with its trunk and ears, together with his large belly. In some pagodas he is also found in a standing posture.

Vighnēsvara has in all the pagodas of Isvara a little temple, in which his image, made of stone or cast of metal, is worshipped with offerings. But he has also pagodas of his own, and that so many that there is hardly a place inhabited by Saivas where there is not a pagoda in honour of Vighnēsvara erected. These pagodas are small, usually consisting of one building only, and not surrounded by a wall, but standing free at roads and streets where everybody passes by. As he is thought to be Isvara's most beloved son, he receives the same divine honour as Isvara, and has also similar names. In Isvara's pagodas, as well as in his own, offerings are made unto him daily twice, thrice, or four times, which offerings do not differ from those made to Isvara and Pārvati. His image stands also almost in every house, and is adored by men and women, usually only with devout miens and bows, but sometimes also with offerings and all the prescribed ceremonies, more especially then when they are about to begin some thing important, inasmuch as they believe that their affairs do not prosper, unless they are begun in his name. So, for instance, when they wish to make a special offering to Isvara, they ask first his son to make it prosper, and acceptable to his father; and when they have done, they do not forget to thank him for his assistance. And there is hardly a book to be found among them, on the first page of which there are not some words in honour and praise of Vighnēsvara.*

Like Isvara and all the other gods, Vighnēsvara has various names, the most common of which are the following: 1, பிள்ளையார் Pillaiyār (the son *par excellence*); 2, கணபதி Ganapati (lord of hosts); 3, விநாயகன் Vināyaka

* Vighnēsvara is not yet married; for he declared to his mother that he would take none to wife except one equal to her in beauty; and such a one he has as yet not found, though he has every opportunity of beholding the damsels of the country, seeing that he stands at the most conspicuous places in the towns and villages, and at the threshhold of innumerable temples.

(lord); 4, ஆனைமுகவன் Anaimukava (the elephant-faced); 5, குஞ்சரன் Kunjara (the elephant *par excellence*, or the excellent); 6, விநாயகமூர்த்தி Vināyakamūrtti (lord); 7, குஞ்சரமுடையோன் Kunjaramudaiyōn, (the elephant owner); 8, பேரருளாளன் Pērarulālan (the most gracious); 9, பொய்யாதமெய்யுடையோர் Poiyātameyudaiyōr (the possessor of pure truth); 10, கூத்தாடும்பிள்ளையார் Kūttādum Pillaiyār (the dancing son); 11, அங்குசபாசமேந்தி Angusapāsamēndi (the wearer of an elephant goad and a cord); 12, அம்பிகைதனையன் Ambika-tanaiya (Ambika's son); 13, தும்பிக்கையன் Tumbikkaiyan (he who has an elephant's trunk); 14, மோதகப்பிரியன் Mōdakapriyan (he who is fond of rice-flower cakes); 15, முன்னோன் Munnōn (the elder [son]); 16, ஐங்கரன் Ainkara (the five handed [the elephant's trunk being his fifth hand]); 17, ஏரம்பன் Hēramba; 18, கங்கைசுதன் Gangasuta (Ganga's son); 19, முக்கண்ணன் Mukkannan (the three-eyed); 20, இசமாந்தன் Isamānta (Isa's [i. e. Isvara's] son); 21, கயமுகன் Gajamukha (the elephant-faced); 22, ஆகுவாகனன் Akhuvāhana (he whose vehicle is a large rat); etc.

Among the annual fasts observed in honour of Vighnēsvara, there are two principal ones: viz. 1, the பிள்ளையார்சதுர்த்தி Pillaiyār Chaturtti,* when they fast for the purpose of getting understanding, wisdom, and knowledge, and carry Vighnēsvara's image about in the streets, and worship him also in their houses. 2, பிள்ளையார்நோன்பு Pillaiyārnōnbu (i. e. Pillaiyār's fast), which they observe more especially for the purpose of obtaining Vighnēsvara's blessing on all their household. On this day they make pancakes, which, after having first been offered to the god, both in the pagodas and in their houses, are consumed by themselves, when the time for fasting is over. Moreover, he is adored and his image carried about in the streets at all the festivals of Isvara and Pārvati; for these heathens think highly of him, and believe that no offering or rite of worship is acceptable to Isvara, unless it is also made to his son Vighnēsvara. He is believed to be omnipresent, but his special residence is said to be on Mount Kailāsa near his father.

About Vighnēsvara many stories have been written in various books, which, though they are nothing but fables, these heathens believe to be true. Among the books that are written in his honour, the principal one is the வேழமுகத்து Vērhamukhattu or பிள்ளையார்சிந்து Pillaiyārsindhu, which contains prayers to, and praises of Vighnēsvara.† And that almost all their books begin with a short ode in his honour, has already been mentioned.

One of these heathens wrote us about him as follows: "Vighnēsvara is believed by us to be a son of God indeed. He orginated in the following manner: Isvara and Pārvati were once together beholding the world, when a pair of elephants copulated in their sight, upon which there

* Chaturtti means the fourth, viz., the fourth day after the new or full moon, which is sacred to Vighnēsvara, and more especially the Chaturtti in the month Avani (Aug.—Sept.)

† A more complete list of books about Vighnēsvara is given by Murdoch in his catalogue, page 104.

arose in them the desire to have a son with the face of an elephant, and forthwith such a son was born unto them. This is one version of his origin, and the other is as follows: Before Isvara created the world, he made a plan of a quadrangular castle, and said: "Om Vignēsvarāya-namah," upon which Vighnēsvara orginated. And for this reason we have made it a rule to begin nothing, unless we have first praised and adored him. In all our towns and villages we have erected pagodas in honour of Vighnēsvara, and when we are about to lay the foundation of any pagoda or house, or celebrate a marriage, or send our children to school, or do any thing of some importance, we always first praise and worship him. His pagodas are, as a rule, everywhere built first, and that at the most frequented thoroughfares, and in some places four of them are found together at cross-ways, in each corner of the streets one. Vighnēsvara namely keeps watch, lest evil spirits come near us. He who fasts every Friday in his honour and offers him cocoanuts, may ask of him what he likes, and he will obtain it. Many songs of praise, with which we are in the habit of praising him, have been written in his honour, and many miracles are related of him. He gave sight to the blind who went into his pagodas and called on him in love and faith. In some places he appears in the form of a man, and predicts the calamity that is impending, and keeps it also off; in consequence of which he has received the name ஆபத்துகாத்தபிள்ளையார் Apattukātta-Pillaiyār (the protector in danger). There is more especially a place, called Pothuvudaiyār, where many miracles are taking place in his pagoda. When some thing is stolen out of a house, and suspicion falls upon a certain man, the same is taken to the pagoda before Vighnēsvara, and forced to put his hand into boiling butter. If he is innocent, no harm is done to him, the hand remains as it was before; but when he is guilty, his hand is burnt to ashes. Vighnēsvara is Isvara's first-born and most beloved son, for which reason we have built pagodas in his honour, and are in the habit of making unto him the first offering, which is called விநாயகபூஜை Vināyaka-pūja. Whosoever makes offerings to him, obtains good uuderstanding and wisdom, a good nature and long life, is free from poverty, and enjoys all good things.."

CHAPTER IV.

Subhramanya, Isvara's Younger Son, with his two Wives Dēvayānai and Valliammai.

Isvara's younger son is சுப்பிரமணியன் Subhramanya (the diamond-like). He is as highly honoured as Vighnēsvara, perhaps even higher. Regarding his origin we are very much left in the dark, inasmuch as the stories about it differ greatly from one another. According to the கந்தபுராணம் Skandapurāna, he originated for the purpose of destroying the giant Sūra (or Sūrapadma), who, by reason of his severe penance for 2000 years, had obtained power over all the worlds, and the privilege that neither Isvara nor any other god should ever be able to kill him; in consequence of which he became very arrogant, and treated the gods as slaves, till they, at last, prevailed on Isvara to make war with the giant. But inasmuch as Sūra enjoyed the privilege that neither Isvara nor any other god should be able to kill him, Subhramanya, a new god, with six heads and twelve arms, originated, and made war with him, and forced him to flee from the upper worlds to the earth, where he finally killed him, after which the victor returned to his abode of bliss.*

* According to the oldest legends, Subhramanya, the god of war, is the son of Agni, the god of fire, and of Ganga, the goddess of water. But in course of time these his original parents were superseded by Siva and Pārvati. Among the various stories regarding his descent from Siva, the following is the least objectionable and also the most generally received here in the South. In order to induce Siva to make an end of the tyrannic government of Sūra over all the gods, Indra, the king of the subordinate gods, did severe penance, by which he obtained from Siva the promise that a deliverer from the tyrant, a god of war, should be born, and become the husband of Indra's martial daughter Dēvasēna, who is in the South usually called Dēvayānai. Siva, however, instead of begetting forthwith the promised deliverer with Pārvati, his wife, as the gods desired, was pleased to begin the life of an ascetic. But in order to induce Siva to do what the gods desired him to do, Manmatha, the god of love, together with his wife Rati and his bosom friend Vasanta (the spring), watched him, and in the moment when Pārvati was before his eyes collecting flowers to adorn the Linga, the god of love wounded him with one of his arrows; upon which Siva, enraged, opened his third eye, and burnt the god of love to ashes, but revived him again at the request of Rati his wife, decreeing, however, that he should henceforth be visible for her only. But Siva, though now in love, got no son by Pārvati, so that he was, after all, obliged to produce the promised deliverer alone; and the way in which he was produced is as follows: Siva emitted from his eyes six sparks of fire, which, being thrown into the lake Saravana, became six infants, who were nursed by the wives of the Rishis that are to be seen on the sky as the Pleiades; whilst Pārvati, frightened by the sparks of fire, fled in such a hurry that she rubbed her ankle-bones with each other, by which rubbing the nine precious stones were produced, which were then by Siva turned into nine pregnant women, but subsequently cursed by Pārvati, that they should not be able to bring forth children; in consequence of which they sweat terribly, and in their sweat

Subhramanya is represented by an image with six heads and twelve arms. But because such an image is rather difficult to be made either of stone or of metal, he is usually found in the pagodas with one head and four arms only, of which he lifts two up, holding with them the celebrated வேல் Vēl, i. e. the lance with which he slew Sūra, while the remaining two of his four hands are empty. On his head he wears a crown, and his ears, neck, breast, arms, hands, as well as the lower part of his body, and his legs, are adorned like those of the other gods. His standing-place is a flower; to his right and left stand his two wives, and near him a peacock, his vehicle. In the Isvara pagodas his image stands in a separate little temple, and receives daily special offerings, together with the Linga and Isvara. In the places where he is believed to have performed miracles he has pagodas of his own, and gets three times the same offerings as Isvara, viz., drink-offering, meat-offering, and incense.

Subhramanya is worshipped by these heathens as if he were the true God and Saviour. They say that he is one with Isvara, so that whosoever worships him worships Isvara himself. He has therefore, like Isvara, names which, by right, belong only to the true God. Among those which are peculiar to him, and which he has got because of his deeds and miracles, the principal ones are: 1, கந்தன் Skanda, or கந்தசுவாமி Skandasvāmi; 2, வேலாயுதன் Vēlāyutha (the lancer); 3, குமாரசுவாமி Kumāra-swāmi (the son-god); 4, பழனிவேலன் Parhanivēlan (the lancer of Pulney [west of Madura]); 5, ஆறுமுகன் Arumukha, or சண்முகன் Shanmukha (the six-faced); 6, முத்துக்குமாரன் Muttukkumāra or முத்துக்குமாரசுவாமி Muttukkumāra-svāmy (the pearl-son); 7, சூரசங்காரமூர்த்தி Sūrasamhāra-mūrtti (the destroyer of Sūra); 8, முருகன் Murugan, or முருகப்பன் Murugappan (the younger [son]); 9, முருகேசன் Murugēsan (the young lord); 10, [illegible]வேலன் Mayilērivēlan (the lancer who rides the peacock); 11, [illegible] Kumara (the youth); 12, வீரவேலன் Vīravēlan (the hero-lancer); 13, சேனாபதி Sēnāpati (the commander-in-chief); 14, [illegible] Sēvakaperumāl (the soldier-prince); 15, சரவணன் Saravana (as having originated in the lake Saravana); 16, கடம்பன் Kadamban (he to whom the flower-tree கடம்பு, i. e. Eugenia racemosa, is sacred); 17, [illegible] Guha (he who dwells in a mountain cavern); 18, [illegible] Māyōnmarugan (Māyōn's [i. e. Vishnu's] son-in-law); 19, [illegible] Ch[illegible]ān and சேந்தன்

originated 100,000 heroes or demi-gods. After all, however, Parvati was pleased to look after her husband's six children who were being nursed by the Pleiades, and on seeing them, she was transported by their beauty, and embraced all of them together so forcibly that their six bodies became one, while their six heads and twelve arms remained. Thus originated Subhramanya, who, owing to his having been nursed by the Kārtikas, i. e., the Pleiades, is also called Kārtikēya, and thus he became the son of Pārvati. The latter, very graciously, removed also the curse from those nine women, upon which they brought forth nine heroes, who became distinguished captains in the army of Subhramanya, when he, at the head of those 100,000 heroes and other celestial hosts, fought with Sūra and his hosts, slaying first Tāraka, Sūra's younger brother, and finally also Sūra in his fortress Viramāyendrapuri.

Chēndan (the ruddy one); 20, வரைபகவெறிந்தோன் Varaipagaverindōn(he who splits mountains by the thrusts of his lance); 21, செட்டி Chetti (the merchant, as which he appeared at Madura); 22, அரன்மகன் Haramagan (Hara's son); 23, கங்கைமைந்தன் Gangamaintan (Ganga's son); 24, ஆசான் Asān (priest or teacher); 25, வேந்தன் Vēndan (the king); 26, விசாகன் Visākha (as born under the Visākha (the sixteenth lunar mansion); 27, கார்த்திகேயன் Kārtikēya (as nursed by the Kārtikas i. e. the Pleiades); 28, சிலம்பன் Silamban (the mountaineer.)*

The Tuesday (செவ்வாய்க்கிழமை Mars' day) is the weekly fast-day of the devotees of Subhramanya. And in the month of கார்த்திகை (Oct.—Nov.), these heathens celebrate in his honour an annual festival, called கந்தசஷ்டி Skandashasti; when they carry him about with music, and call on him to help them in all their troubles, and to destroy their enemies.† Moreover, at the places where he has pagodas of his own, they celebrate also special festivals; at which the stories said to have happened at each place are acted. And besides this, he is carried about in the streets at the festivals of Isvara and Pārvati, together with them, and receives also the same kind of worship and offerings, only with different forms of prayer.

Among the books that treat of Subhramanya the principal one is the கந்தபுராணம் Skandapurāna, in which there is, besides his war with Sūra, at great length related how he was sent by his father to frustrate the sacrifice of Daksha,‡ who intended to place another god on the throne of Isvara, and how he was then, at the instigation of Daksha, delayed on his way by beautiful damsels, who courted and entertained him with song and music; for he is said to be very fond of the fair sex and of music. Wherefore also those girls who serve in the pagodas, the so-called தேவதாசிகள் Dēvadāsis, or dancing-girls, are betrothed and married to him, and then not allowed to marry men, though by no means prevented to prostitute themselves. Among the books written in honour of Subhramanya there are, besides the Skanda-purāna, to be mentioned: 1, திருப்புகழ் Tiruppugarh, i. e. divine praise, in which more especially Subhramanya's deeds at Kālastri are extolled. Its author is அருணகிரிநாதன் Arunagirinātha, who, being at first only a mean, vicious drummer in one of Subhramanya's pagodas, became a great devotee

* Subhramanya, the god of war, being fond of fortresses, mountains, and hills, his principal pagodas are built on mountains, and during his festival in the month of Kārtika (Oct.—Nov.) bonfires are blazing on them in his honour throughout the land.

† As the Hindus prefer sons very much to daughters, the woman who is desirous of getting a son calls (according to Ward's View of Hindu Rel.) on the god of war in the following manner. "O Kārtikēya, give me a son, not a daughter, I will then offer to thee the best things." And in a conversation among women such words as these may be heard. "Has your daughter-in-law as yet no children? Ah no! only a girl! I have already made many a vow to Kārtikēya, but now I vow once more before you all, that if the god gives her a son, I will honour him with the greatest devotion, and my daughter-in-law will do the same all the days of her life."

‡ Regarding the sacrifice of Daksha see chap. V. in part III.

of the god; in consequence of which Subhramanya is said to have given him great gifts, so that he could do miracles and write books, and that in verses so sententious and inimitable that the poets say, he did not write as one knowing the rules of prosody, for he was ignorant of them, but by the inspiration of the god. 2, கந்தரநுபூதி Skandānubhūti (i. e. superhuman knowledge of Skanda), likewise a poem setting forth Subhramanya's glory and praise, by the same author. 3, குமாரபிள்ளைதிருநாமம் Kumārapillaitirunāmā, a collection of songs in which he is extolled under the name of Kumāra; 4, குமாரர்பேரில்வண்ணம் Kumārerpērilvannam a long poem in honour of Subhramanya. All these books are learned by heart and sung after their proper melodies by the children at school and by other people.

A devotee of Subhramanya wrote us about him as follows: "When and how Subhramanya originated nobody knows. But the tyranny of the giant Sūra gave occasion for his assuming a form with six heads and twelve arms. This giant did for a very long time severe penance in honour of Isvara, who, at last, appeared unto him and asked him: "My son, what boon shall I give unto thee for thy severe penance?" Sūra said: "I will have of thee dominion over all the worlds, and the privilege that in all the worlds neither a god, nor a king, nor any of thy own five faces, shall by any means be able to overcome me;" and Isvara, in consideration of his long and severe penance, gave him all he wanted. But then Sūra ruled over all the worlds as a tyrant, making the gods his slaves, and forcing them to do the very lowest and meanest services; so that, at last, the gods went together to Brahmā, in order to complain to him of Sūra's tyranny. Brahmā, however, sent them to Vishnu, and the latter advised them to complain to Siva; whereupon they went to him, and he comforted them saying: "Be not afraid, I will help you, and kill him;" and having dismissed them with his blessing, he consulted with himself, saying: Behold, I have given Sūra the boon that not even I with my five faces shall be able to overcome and kill him, and what I have once said I cannot revoke; but I will order Subhramanya to assume a form with six faces and twelve arms, in order to kill the tyrant with his lance the வேல் Vēl. Accordingly, Subhramanya, after having received his father's blessing, went forth, riding on a peacock, to make war with Sūra, and expelled him from the world of the gods, whereupon the giant sought refuge on the earth, but Subhramanya, having followed him there too, triumphed over him and killed him.

"To Subhramanya various places are sacred, among which the following are the most celebrated: 1, பழனி Parhani (i. e. Pulney); 2, சுப்பிரமணியம் Subhramanyam; 3, கதிர்காமம் Kathirkāmam;* 4, பிள்ளிருக்கும்வேளூர் Pillirukkumvēlūr; 5, திருவிடைக்கழி Tiruvidaik-

* Kathirkāmam or Kattregam lies in the south-east of Kandi, and is said to be the only place in Ceylon visited by the Hindus of the continent of India.

karhi.* In these places he dwells in a special manner, but his proper dwelling place is in bliss with his father. At Kathirkāmam in Ceylon he does many miracles. The Moors (Mahomedans) there call him கதிர்நபி Kathirnabi, and reverence him as a prophet, but we Tamil people call him கதிர்காமவேலர் Kathirkāmavēlar. The king of Kandi has chosen him as his favorite god; and when something good or evil is about to happen to the king, Subhramanya appears to him in a dream, and warns him of what is to come; and every thing happens accordingly. So, for instance, when his ministers or other malignant persons conspire against the king, Subhramanya reveals it to him, upon which he orders them to be taken prisoners and punished. Thus it has been of olden times. Moreover, when people go astray in the forest near that place, Subhramanya appears to them in the form of a young ஆண்டி Andi (religious mendicant), and says: "Come with me, I will shew you the right way." and when they are on the right way, he reveals his real form, and flying in the air he disappears. Such and similar wonders many Moors and also many Tamil people have witnessed with their own eyes. Those who love him, and trust in him, experience his kindness in many ways. Whosoever approaches him in his pagodas, and asks him in love and faith, receives whatever he asks of him.† When persons possessed of evil spirits are brought into his pagodas, and he is asked to drive out the devils, he does so, and the insane become sane. What great privileges his devotees enjoy, may be seen from the following example: One of them, named Arunagirinātha, was a drummer in one of his pagodas, and because he was always with him and served him with great devotion, he became a holy man. Then it happened once that the king came to worship the god. But Arunagirinātha, though he observed that the king was coming, did not allow himself to be disturbed in his devotion and prayer to Subhramanya, and did not rise before the king to make his compliments. The king, observing him,

* Besides these may be mentioned Trichendūr in Tinnevelly, and Tiruppōrur (between Madras and Sadras), which is visited by many people every month when the moon is in the asterism Kārtika. Here Subhramanya, once when hunting, found a virgin watching her father's corn, and carried her off; in consequence of which the people to whom she belonged made war with him, but with the help of his father he overcame them. There is also a celebrated temple of his at St. Thome; and the temple-tank at Tirtani, about 50 miles north-west of Madras, is even supposed to be identical with the sacred Saravana; wherefore very many people go there to wash away their sins in its holy water.

† Here we are tempted to apply to the god the proverb: "Physican heal thyself," for he is said to have a continual headache, in consequence of which he has taken up his abode at Curtallam in Tinnevelly, to cool his head at the water-fall near that place; where all sorts of diseased people go in order to be cured by the god, who is supposed to be sympathizing with all sufferers, seeing that he suffers himself; and where with every visitor the first question must be: "How is the god?" Perhaps he has got his head-ache by studying too hard in times of peace; for Subhramanya, the god of war, is not a stranger to the sciences: once he took Brahma prisoner, because he did not know the meaning of the sacred syllable. "Om;" and when ordered by Siva to let him free, as he himself did also not know it, he justified himself by telling the meaning.

asked who he was, and ordered him to be taken prisoner, because he had not risen before him. But his ministers said : "Oh king, he is a favourite of Subhramanya ; we had better not lay hold on him nor punish him." The king, however, said : "Go and bring him here at once, whosoever he may be." Accordingly, he was brought to the king, who addressed him thus : "What kind of holy man art thou that thou wilt not rise before me ?" He answered, "I am a poor beggar, understanding nothing." The king replied : "I hear thou art such a favourite of Subhramanya, that even I, the king, am not allowed to touch thee ; if this is true, then make thy god come here ; if not, I will order thee to be hewn into pieces." Arunagirinātha was then, for a time, shut up in a tent, in which he called on Subhramanya, till he appeared, riding on a peacock. The king, being informed of it, came, looked at the god, fell at Arunagirinatha's feet, honoured him greatly, and said, "I did not know of thy dignity ; pardon me for all I have done unto thee." Arunagirinātha wrote many books, which are learned by heart by our children at school. The reason why we worship and adore Subhramanya is the fact of his being the son of the highest god, between whom and his son there is no difference ; wherefore also our worship of Subhramanya is acceptable to the highest god himself. When we think of Subbramanya as the Supreme Being, and call on him with a single heart, in love and faith, we receive from him all we desire."

Subhramanya has two wives, viz. வள்ளியம்மை Valliammai and தெய்வயானை Dēvayānai. The image of the former is painted brown, and that of the latter yellow ; but each is represented in a natural form with two arms and hands, holding in the left hand a lotus flower, while the right arm hangs down. Each one wears also a crown on her head, and jewels in her nose, as well as the sign of the sacred ashes on her forehead, and is on the whole adorned like the other goddesses. These two wives of Subhramanya have no pagodas of their own, but stand in his pagodas, the one to his right hand and the other to his left. They partake of the offerings made unto him, and the festivals celebrated in his honour are also meant for them. There are also many people who fast in their honour every Tuesday. Both of them are mentioned in various books ; and about Valliammai two special books have been written, viz. the வள்ளியம்மைவெண்பா Valliammaivenpā, a collection of 295 songs; and the வள்ளியம்மனார் Valliammanār, a poem containing her history and a description of her glory. And inasmuch as Subhramanya and others of the gods are said to have two or more wives, these heathens think it not unlawful to have likewise two or more wives together.*

* Polygamy, however, is not very frequently found in Southern India ; and usually when a man marries a second wife while his first one is still alive, it is because the latter is barren or has an incurable disease. But the first wife remains even then the mistress of the house, and the second is regarded as her younger sister who is to serve her. In the Kural (translated into English by Ellis) the women of South-India are highly spoken of, because of their many virtues.

Regarding the two wives of Subhramanya a heathen wrote as follows: "When Subhramanya had returned triumphant from the battle with the giant Sūra, he married Dēvayānai, the daughter of Dēvēndra, in the world of the gods, with great pomp. Afterwards he married also Valliammai, who was born of a roe, and brought up by basket-makers in a forest, where Subhramanya found her. The office of both of them consists in giving children, in removing sickness and all sorts of troubles, in preventing devils from taking possession of men, and in casting them out. At the great annual festivals they are carried about with Subhramanya on a large car, and more especially every Tuesday, and at the annual festival Shashtivrata, they are adored and receive offerings. Regarding your question, whether the gods and goddesses live together as husband and wife do on earth, I answer, that, according to our religious books, there is nothing, and happens nothing, here on earth, that is not, and does not happen, also in heaven, though in a different manner." *

* A third son of Siva or Isvara might here be mentioned Vīrabhadra, who was produced for the purpose of destroying the sacrifice of Daksha; but a description of him will be found in chapter V. of part III.

CHAPTER V.

Vishnu.

The second person among the Mummūrttis is விஷ்ணு Vishnu (the pervader of the universe), and of him and his family we have now to treat. Vishnu is the object of worship in the விஷ்ணுமதம் Vishnu-mata, i. e. Vishnu-religion, and by the Vaishnavas he is considered to be the Supreme Being,* and worshipped as such, together with his family, just as Siva is regarded and worshipped as such by the Saivas. In illustration of this statement we quote from a letter written to us by one of these heathens the following passage. "In the opinion of the Saivas, Siva is the Supreme Being, and in that of the Vaishnavas, Vishnu: but both are one. The offerings and adoration which Isvara (or Siva) receives from the Saivas, and those which Vishnu receives from the Vaishnavas, are both meant for the one Divine Being, though the names, forms of prayer, ceremonies, and signs, which are made use of, differ from one another. The principal difference between both religions lies in this: The most holy Mantra (form of prayer) of the Saivas consists of five syllables, and that of the Vaishnavas of eight (and with some sects among them of six).† And between the followers of the two religions there is this

* What the Vaishnavas think of Vishnu may be seen from the first and last paragraphs of the Vishnu-Purāna, which, according to Mr. H. H. Wilson's translation, are as follows: Om! glory to Vāsudēva-Victory be to thee, Pundarīkāksha; adoration be to thee, Visvabhāvana; glory be to thee, Krishikēsa Mahāpurusha, and Pūrvaja [different names of Vishnu]. May that Vishnu, who is the existent, imperishable Brahma, who is Isvara, who is spirit; who with the three qualities is the cause of creation, preservation and destruction; who is the parent of nature, intellect and the other ingredients of the universe, be to us the bestower of understanding, wealth, and final emancipation."

"I adore him, that first of gods, Purushōttama, who is without end and without beginning, without growth, without decay, without death; who is substance that knows not change. I adore that ever inexhaustible spirit, who assumed sensible qualities; who, though one, became many; who, though pure, became as if impure by appearing in many and various shapes; who is endowed with divine wisdom, and is the author of the preservation of all creatures. I adore him, who is the one conjoined essence and object of both meditative wisdom and active virtue; who is watchful in providing for human enjoyments; who is one with the three qualities; who, without undergoing change, is the cause of the evolution of the world; who exists of his own essence, ever exempt from decay. I constantly adore him, who is entitled heaven, air, fire, water, earth, and ether; who is the bestower of all the objects which give gratification to the senses; who benefits mankind with the instruments of fruition; who is perceptible, who is subtle, who is imperceptible. May that unborn, eternal Hari, whose form is manifold, and whose essence is composed of both nature and spirit, bestow upon all mankind that blessed state which knows neither birth nor decay."

† Concerning those Mantras see pp. 30 & 31.

outward difference: The Saivas besmear themselves with Vibhūti or Tirunīru (sacred ashes of burnt cow-dung) as well as with a whitish preparation of sandal-wood; and many of them wear also a rosary of Rudrāksha: the Vaishnavas, on the other hand, make the sign Tirunāma, painting their foreheads with திருச்சூரணம் Tirusūrana (a red or yellow preparation of sandal wood and saffron) as well as with கோபிசந்தனம் Gōpichandana (a calcareous clay); and some of them wear also a rosary of துளசி Tulasi (ocymum sanctum), called துளசிமணித்தாவடம் Tulasimanittāvadam."

Vishnu is represented by a human figure with four arms and hands. In two of his hands he holds nothing, having them as it were ready to give blessings, and in the other two, which he raises, he holds in the right one the weapon சக்கரம் Chakra, i. e. the discus, and in the left the சங்கு Sankha, i. e. the conch-shell, with which he is said to have done great deeds; wherefore many Vaishnavas get these weapons burnt in their arms, supposing thereby to keep off evil. The colour of his body is usually dark-blue. On his head he wears a crown, and on his forehead a red sign of கஸ்தூரி Kastūri, i. e. a spot of musk, [or the sign Tirunāma.] His hair, ears, neck, breast, body, hands, and feet are adorned with pearls, precious stones, gold, and silver. His garment is embroidered with gold. From his shoulders a garland hangs down; and his standing place is a lotus flower. Thus he is found in the pogadas, with two great lamps burning near him. The image which is carried about in the streets at festivals is cast of metal, but the one in the innermost part of the pagoda, to which daily offerings are made, is of stone.

In honour of Vishnu many pagodas of various sizes have been erected. In the larger ones of these the following images are to be found: 1. Vishnu's image of stone in the innermost part, which is daily as often worshipped as the Linga in Isvara's pagodas. 2. Vishnu's figure of metal, which is after the offering adorned with various jewels and ornaments, especially when it is to be carried about in the steets at festivals. 3. Mahā Lakshmi, his consort, who stands in a little apartment of her own, and is daily worshipped together with her husband. Her image is made both of stone and of metal. 4. துவாரபாலகர் Dvāra-pālakas, two door-keepers, very ugly, standing at the entrance to the innermost apartment. 5. செல்லர்* Cheller, Vishnu's herald, who has a little place of his own, gets a share in the worship, and takes always the lead at processions at festivals. 6. வச்சிக்காரன் Vachikkāra, who is said to have been a holy man, and highly exalted by Vishnu in bliss; wherefore they have built him a little temple of his own in the pagodas, and honour him as a saint, supposing that he has great influence with Vishnu, with whom he is continually. 7. பன்னிரண்டு ஆழ்வார் Pannirandu Arhvār, i. e. twelve devotees, supposed to be in great favour with Vishnu. They are said to have been holy men and Vishnu's apostles, who per-

* செல்லர் is probably a corruption of செல்வன், a prosperous happy person.

pagated his religion in this world, and were received by him into bliss, visibly in their bodies; wherefore they have now in his pagodas little temples, and receive some adoration and offerings. Their names are as follows: 1, திருமங்கையாழ்வார் Tirumangai-ārhvar; 2, பொய்கையாழ்வார் Poigai-ārhvar; 3, பூதத்தாழ்வார் Pūtattārhvar; 4, பேயாழ்வார் Pēyārhvār; 5, பெரியஆழ்வார் Periya-ārhvār; 6, திருமழிசையாழ்வார் Tirumarhisai-ārhvār; 7, நம்மாழ்வார் Nammārhvār; 8, மதுரகவியாழ்வார் Mathurakavi-ārhvār; 9, குலசேகராழ்வார் Kulasēkhara-ārhvār; 10, தொண்டரடிப்பொடியாழ்வார் Tondaradippodi-ārhvār; 11, பாஷியக்காரர் Bhāshyakkāra (commentator, a surname of Rāmanuja); 12, மணவாளமாமுனி Manavālamā-muni.* Also the bird கருடன் Garuda,† Vishnu's vehicle, is found in all pagodas sacred to Vishnu; and in the large pagodas at particularly sacred places many more images, chiefly forms of Vishnu, representing him in his different incarnations and appearances, are found and adored together with those mentioned above.‡

As regards Vishnu's ten அவதாரங்கள் Avatāras, i. e. incarnations, they are in chronological order as follows: 1. Matsya; 2. Kūrma; 3. Varāha; 4. Narasimha; 5. Vāmana; 6. Parasurāma; 7. Rāma; 8. Krishna; 9. Balarāma or Balabhadra (formerly Buddha); 10. Kalki.§

1., மச்சாவதாரம் *Matsya-avatāra*, i. e. fish-incarnation. Concerning this a heathen wrote as follows: "In olden times a giant stole the four Vēdas and hid them in the sea. Then Vishnu assumed the form of a fish and fetched them, knowing that without them men would fall into many sins."

According to Mr. W. Taylor's Mythology, accounts of this Avatāra are given in several Purānas, and the following is an outline of the facts which are stated in connection with it, and which seem to relate to the deluge. In a time of great wickedness, the sage Satyavrata, while doing penance in the Dravida country (South India), took up a small

* The two last ones are not exactly Arhvārs, but belong to a class of eighteen who are called பூர்வாசாரியர் Pūrvāchāryas (old doctors or teachers. Instead of those two there ought to be mentioned: 1, திருப்பாணாழ்வார். Tiruppān-ārhvār, a Pariah foundling, who was adopted by a poet, whose profession he learned so well that he could contribute to the Nālāyiram a description of Vishnu's beauty; 2, ஆண்டாள் Andāl, a female foundling, who, being educated by a Vaishnava, dedicated herself to Vishnu at Tripetti, and composed Tiruppāvai and Tirumorhi (together 173 stanzas).

† Garuda, the Brahmany kite (falco pondischerianus), is the destroyer of snakes, and by the Hindus considered as the sovereign of the feathered race. Vishnu's vehicle, however, being the son of Kasyapa and Vinata, is thought to be superior to the common Brahmany kite, and represented as a being something between a man and a bird.

‡ An image very frequently found is that of the monkey-king Hanuman, who assisted Rāma in his war with the giant Rāvana, and is therefore regarded as a demi-god, and his whole race as sacred, and because of this allowed to multiply and do mischief, no one daring to touch them.

§ The account of the Avatāras is here remodelled and enlarged; in the German text it is rather confuse and incomplete.

fish in his waterpot; which, increasing as it was in bulk, he put n to another, and after constant increase of bulk in different vessels, till at last it became so great that he had to transfer it into the ocean; after which it announced to him an approaching great flood, and warned him to take refuge, together with his wife, the seven Rishis and their wives, in a vessel to be provided; directing him also to take pairs of all living creatures, with provisions of food. Then came torrents of rain; the sea began to swell; and there appeared a vessel floating on the waves, into which the sage and those mentioned before entered, whilst Vishnu, in the form of a fish, towed the vessel till the deluge was over.*

2. கூர்மாவதாரம் Kūrma-avatāra, i. e. tortoise-incarnation. Concerning this the Vishnu Purāna gives us the following information. The Muni Durvāsa, a portion of Siva, cursed Indra, the king of the gods, for having disrespectfully treated a garland of celestial flowers, which he had given him; in consequence of which "thenceforward the three worlds and Sākra (Indra) lost their vigour; all vegetable products, plants and herbs withered and died; and all beings became devoid of steadiness, etc. Then, the three regions being thus wholly divested of prosperity, and deprived of energy, the Dānavas and sons of Diti, the enemies of the gods, who were incapable of steadiness, and agitated by ambition, put forth their strength against the gods. They engaged in war with the feeble and unfortunate divinities; and Indra and the rest, being overcame in fight, fled for refuge to Brahmā, who, being unable to help them, sent them to Vishnu; and he, after having been duly praised by the gods, smiled upon the prostrate divinities and thus spake: "With renovated energy, oh gods, I will restore your strength. Do you act as I enjoin. Let all the gods, associated with the Asuras (the enemies of the gods), cast all sorts of medicinal herbs into the sea of milk; and then taking the mountain Mandara for the churning stick, the serpent Vāsuki for the rope, churn the ocean together for ambrosia; depending upon my aid. To secure the assistance of the Daityas (the enemies), you must be at peace with them, and engage to give them an equal portion of the fruit of your associated toil; promising them, that by drinking the Amrita (ambrosia or nectar) that shall be produced from the agitated ocean, they shall become mighty and immortal; whilst I will take care that the enemies of the gods shall not partake of the precious draught, but that they shall share in the labour alone.†"

* The deluge, says Mr. Taylor, is in this land geologically an accomplished fact, which Sir William Jones, who denied the deluge while he was in Europe, acknowledged after having come to India.

† Such treachery and falsehood being ascribed to the gods, we cannot wonder that the same is practiced by the Hindus themselves; but we must be sorry that this is the case, and that even in the ancient code of laws, the Institutes of Manu, it is expressly said, that in certain cases falsehood is preferable to truth, e. g. (Manu viii. 103): "He who from a pious motive bears false witness shall not lose his seat in heaven; such witness wise men call the language of the gods." (V. 124) "Whenever the death of a man who is not a villain, but has made a mistake from carelessness or error, would be occasioned because of the severity of a king, false witness

"Being thus instructed by the god of gods, the divinities entered into alliance with the demons; and they jointly undertook the acquirement of the beverage of immortality. They collected various kinds of medicinal herbs, and cast them into the sea of milk, the waters of which were radiant as the thin and shining clouds of autumn. They then took the mountain Mandara for the staff; the serpent Vāsuki for the cord; and commenced to churn the ocean for the Amrita. The assembled gods were stationed by Vishnu at the tail of the serpent; the Daityas and Danavas at its head and neck. Scorched by the flames emitted from his inflated hood, the demons were shorn of their glory; whilst the clouds driven towards his tail by the breath of his mouth, refreshed the gods with reviving showers. In the midst of the milky sea, Hari (Vishnu) himself, in the form of a tortoise, served as a pivot for the mountain, as it was whirled around. The holder of the mace aud discus (Vishnu) was also present in other forms amongst the gods and demons, and assisted to drag the monarch of the serpent race: and in another vast body he sat upon the summit of the monntain. With one portion of his energy, unseen by gods or demons, he sustained the serpent king; and with another, he infused vigour into the gods."

From the ocean, thus churned, arose then Dhavantari, the physician of the gods, bearing in his hand the cups of Amrita, Lakshmi, the spouse of Vishnu,* a goodly number of celestial nymphs, etc.

3. வராகாவதாரம் Varāha-avatāra, i. e. boar-incarnation.† Concerning this we extract from the Vishnu Purāna the following passages: "At the close of the Pādma Kalpa (age), the supreme Narāyāna, the incomprehensible, the sovereign of all creatures, invested with the form of Brahmā, awoke from his sleep of night, and beheld the universe void. Then, he, the lord, concluding that within the waters lay the earth, and being desirous to raise it up, created another form for that purpose; and as in preceding Kalpas he had assumed the shape of a fish or a tortoise, so in this he took the form of a boar, and plunged into the ocean; while the goddess Earth, beholding him thus descending to the subterraneous regions, bowed in devout adoration and glorified the god.... Then, being praised by the Earth, he emitted a low murmuring sound, like the chanting of the Sāma Vēda; and the mighty boar, whose eyes

may be given, and is even preferable to truth." (V. 125). "Such witnesses must make an offering of ricecakes and milk to Sarasvati, the goddess of speech; and by this they will fully atone for the venial sin of having given false witness from a pious motive."

* See the chapter about Lakshmi.

† Ziegenbalk's correspondent gives two versions of this incarnation viz.: 1. "The earth was sunk into the ocean, and Vishnu assuming the form of a boar lifted it up. 2. Brahmā and Vishnu vied with each other, which of them could find an end of Siva, Brahmā going upwards to see Siva's head, and Vishnu, in the form of a boar, downwards, to see his feet." But the last one is nothing but the story of the Linga of Trinomaly, as related by the Saivas, and is not at all calculated to exalt Vishnu, but rather Siva, inasmuch as neither Brahmā nor Vishnu found an end of him.

were like the lotus, and whose body, vast as the Nīla mountain, was of the dark colour of the lotus leaves, uplifted upon his ample tusks the earth from the lowest regions.

4. நரசிங்காவதாரம் Narasimha-avatāra, i. e. man-lion-incarnation. Concerning this a heathen wrote as follows: "There was once a great giant, இரணியன் Hirranya (or rather Hiranyakasipu), who, by reason of his severe penance, obtained from the divinity (Brahmā)* the boon that he should not be slain by any created being; in consequence of which he became very proud, and required from all people in the world to honor him by saying "Om Hiranya" (adoration to Hiranya), and those who would not say so, he ordered to be punished and tortured. But his son Prahlāda, who was a devout worshipper of Vishnu, would not obey his father's order, but contiuned to say, "Om namah" (meaning by "Om" Vishnu). Hiranya remonstrated with him because of this, but in vain. Then he attempted to punish and kill him, but in vain: Prahlāda was struck heavily; but he did not feel the strokes; he was cast into the fire, but he was not hurt; he was assailed and trampled on by elephants, but continuing to think of Vishnu, he was not hurt; he was thrown fettered into the sea, but a fish carried him safely to the shore, and so on. At last, when Prahlāda did not cease praising Vishnu, and asserted that he was every where and in every thing, Hiranya retorted: "If so, why dost thou not show him unto me?" Upon this Prahlāda rose and struck a column of the hall in which they were assembled; and behold, there issued from it Vishnu, in a form which was half man and half lion, and tore Hiranya to pieces."†

5. வாமனாவதாரம் Vāmana-avatāra, i. e. dwarf-incarnation. Regarding this a heathen wrote as follows: "There was once a king, called மாபலி Mābali, who, having received great gifts from the deity, conquered all countries and expelled the kings from their kingdoms. Then the dethroned kings went to the divinity, and complained to him of the tyranny of Mābali; upon which Vishnu assumed the form of a young Brahman, went to Mābali, and asked him for a village; and when this was refused, he asked only for so much of landed property as he could mete out with three steps; upon which the king said to him: "You are only a little boy; what is the use of landed property to you? I will rather give you food as much and as long as you like." But the boy

* Usually Siva is the divinity who is pleased with a severe penance, and bestows great boons on ascetics.

† The legend of Prahlāda is related at great length in the Vishnu Purāna, from which we quote the following passages, as particularly illustrative of Hindu doctrine: "Prahlāda, meditating upon Vishnu, as identical with his own spirit, became as one with him, and finally regarded himself as the divinity: he forgot entirely his own individuality, and was conscious of nothing else than his being the inexhaustible, eternal, supreme soul; and in consequence of the efficacy of this conviction of identity, the imperishable Vishnu, whose essence is wisdom, became present in his heart, which was wholly purified from sin." "Whoever listens to the history of Prahlāda is immediately cleansed from his sins."

replied : "I am a Brahman, and ask you to give me so much of landed property as I can mete out with three steps, that I may practice penance on it. At last the king promised to grant him his request, and called his wife to bring the waterpot, in order to pour water in the hand of the boy, as a sign of surety. This being done, the boy was at liberty to mete out the land ; whereupon he stretched forth his foot, and comprised with the first step the whole earth, with the second the whole heaven ; and when he asked, where he should put his foot for the third step, the king told him to put it on his head, which he did, treading Mābali down into the lowest world. Thus the king came to know that the boy was Vishnu, humbled himself, and said : "O lord, I will make but one petition which thou mayest grant unto me." "What dost thou want?" replied Vishnu, "say on, I will give it unto thee." "Allow me," said Mābali, "to behold the world once in a year, and order a festival to be celebrated on that day in remembrance of me." "Well," answered Vishnu, "I will comply with thy request." Therefore we celebrate now annually a festival in November, at which we burn a palmyra tree before the pagodas, and act the story of Mābali."

6. பரசுராமாவதாரம் Parasurāma-avatāra. Concerning this incarnation of Vishnu as a man bearing the above name, a heathen wrote as follows : "There were once seven Kshatria-kings, who ruled very tyrannically, blasphemed the gods, and troubled both gods and men (especially the Brahmans) exceedingly. When Vishnu could bear this no longer, he assumed the form of a man, named Parasurāma, and destroyed those kings and their whole race."

Parasurāma, i. e. Rāma with the axe, is said to have been the son of Jamadagni, and Rēnuka.* The Rishi Jamadagni was in possession of Kāmadhēnu, the cow of the gods, which is fabled to give every thing the possesser may wish. A king, called Karttavīrya, coveting it, asked the Rishi for it, and when he would not give it away, the king took it by force ; whereupon the Rishi ordered his son to go and recover it. Parasurāma went, and, chopping off with his axe the hundred arms of the the robber, killed him, and restored the supremacy of the Brahmans over the Kshatrias. "Thrice seven times did he clear the earth of the Kshatria caste ; and filled with their blood the five large lakes of Samantapanchaka," says the Vishnu Purāna, which see for particulars.

7. இராமாவதாரம் Rāma-avatāra. Regarding this incarnation a heathen wrote as follows : "A giant called Rāvana, did severe penance till the divinity appeared to him and asked him what reward he would like to get for his penance ; upon which Rāvana requested to be made lord and king of the island of Ceylon. This petition being granted, he became very haughty, and gave even the gods not a little trouble, but at last they complained of his tyranny to the highest god, who comforted them, saying : "Be not afraid, there is a king, called Dasaratha, who has, for a long time, done severe penance, in order to get children. Now

* Here in Southern India Rēnuka has become Ellammai, concerning whom see the second chapter of the third part, where also something more of Parasurāma, will be found.

I direct Vishnu to be born to him as Rāma; and he and his brother Lakshmana shall destroy Rāvana." Accordingly, Vishnu was born to Dasaratha, and called Rāma. As such he did great wonders, married Sīta, and, on Rāvana's carrying her off, he made war with him, till he had destroyed him and his whole race."

Rama's story is told at great length in the Rāmāyana, one of the two great epic poems of the Hindus, and the following, pa[illegible] borrowed from Taylor's Manual of Hindu Mythology, is an outl[illegible] same. Rāma, frequently called Rāmachandra, was the son [illegible] one of the wives of Dasaratha, king of Ayōdhya (the pre[illegible] In his pupilage he was placed under the care of Visvām[illegible] when still very young, he killed a giant and a giantess. Then h[illegible] married to the beautiful Sita.* Not long, however, were the illustrious couple allowed to enjoy the splendour of royalty; for, owing to the intrigues of Kaikēya, Dasaratha's youngest wife, who wished her son Bharata to be seated on the throne, Rāma, the first-born son and lawful heir, was banished to the wilderness, and was accompanied there by his affectionate wife Sīta, and his faithful brother Lakshmana. After many adventures, Rāma was, by the craft of the giantess Māricha, led far away from Sita in pursuit of a deceptive deer; whilst Sīta was taken up by Rāvana, the king of Lanka or Ceylon (a giant with ten heads and hundred arms), and carried through the air to Lanka. On the way two fabulous birds fought with Rāvana; they were, however, killed by the giant, and their bodies falling to the ground indicated what had occurred. Rāma, who was inconsolable at his loss, became next acquainted with two brothers, Vali and Sugrīva, monkey princes, and their general Hanuman, who was sent forth to find out where Sīta was concealed. And when, after many enquiries, he had discovered that she was an unwilling captive at the court of Rāvana, king of Lanka, he was sent to Lanka, as ambassador, to demand the release of Sīta; but he met with a refusal. Then the two brothers Vali and Sugrīva quarrelled with each other, and Rāma, siding with the younger, killed Vali, and seated Sugrīva on the throne; whereupon he placed an army of Vānaras, (literally monkeys, but probably sylvans, or rude people), under Hanuman as their general, at Rāma's disposal. By their aid, Rāma constructed an isthmus or bridge from the continent of India to Ceylon; passed over it; slew, after a very hard struggle, Rāvana; took Lanka; rescued Sīta; and, placing Vibīshana on the throne of Lanka, he returned with his wife to Ayōdhya, where he was enthusiastically received as victor and king. But even then his troubles were not yet ended. To make sure of Sīta's purity, Rāma made her go through the ordeal of fire; and notwithstanding her passing it, he repudiated her when pregnant, and sent her to the wilderness, where she took refuge with the sage Vālmīki, and was delivered of twins, named Lava and Kusa. Some years later, Râma came into the same forest, recognized and received his sons after having fought with them, and was after all also reconciled to Sita.†

* See an account of this marriage in the following chapter about Lakshmi.

† At the end of the seventh chapter, further particulars will be found.

8. கிருஷ்ணவதாரம் Krishna-avatāra. Concerning Vishnu's incarnation as Krishna a heathen wrote as follows : "There was once a king by the name of Duryōdhana, the eldest of hundred brothers. And there lived at the same time five royal brothers, named the Pancha Pāndavas, Dharma (or Yudishthira), Bhīma, Arjuna, Nakula, and Sāhādēva, who had together one wife, called Draupadi. These lost their kingdom and all they had by playing at dice with Duryōdhana, and were obliged to go into the wilderness. But Arjuna did severe penance in order to obtain the wonderful bow called பாசுபதாஸ்திரம் Pāsupatāstra, with which he afterwards overcame Duryōdhana. At the same time, Vishnu was born as Krishna, brought up by shepherds, and afterwards used by the five Pāndavas as ambassador to Duryhōdhana. But as the king would not come to terms with the five brothers, they made war with him, in which they overcame him by means of the wonderful bow, and by the help of Krishna. For Vishnu had became incarnate for this very purpose to destroy Duryōdhana, and to restore the kingdom to the five brothers. Vishnu is much celebrated as Rāma, but still more as Krishna, inasmuch as he did most miracles in the form of Krishna. According to our writings, Krishna had 16,000 wives, but they were all chaste virgins, whom he only amused with different sports. As to the five Pandavas, the eldest Dharma, who was very pious and gentle, became king. After some time, however, all of them, together with Draupadi, left their kingdom for the purpose of journeying towards the seat of bliss (the Himalaya mountains); when four of them and Draupadi died on the way ; whilst Dharma was, in his body, taken into Vishnu's heaven Vaikuntha. For this reason we have here and there pagodas, which contain his image and those of his brothers and their wife Draupadi ; and annually we celebrate a festival in their honour, at which the priests of those pagadas must pass through fire bare-footed. Their history is described in a book entitled மகாவிந்தம் Mahāvindam, and Arjuna's penance in another called அர்ச்சுனதவசுநிலை Arjuna-tapasunilai."

Krishna's life is related, at great length, in the Vishnu Purāna and other books, and as he is the favorite form of Vishnu with most Vaishnavas, an outline of it, partly taken from Taylor's Mythology, will here not be out of place. Krishna was the son of Vāsudēva (also a name of Krishna himself) by his wife Dēvaki, a sister of Kansa, a king, who, from jealousy, ordered the child to be destroyed. This was attempted by Pūtana, his nurse, through poisoning her nipples, and in other ways. The parents, therefore, gave their son in charge to Nanda, a shepherd, who, however, was also ordered to kill the child. But as his wife Yasōdā had taken a fancy to him, they adopted him instead of a little child which they had lost. Thus Krishna grew up as Gōpāla, a cow-herd among cow-herds. When only able to crawl, he began to steal curds and butter. One day, when a mere boy, he jumped into the tank of Kālēya, the king of snakes, where he got into such great danger that his foster-parents and play-mates despaired of his life. But at once he stood triumphant on the head of the snake-king. And in this position, standing and danc-

ing on a snake, and playing the lute, he is very frequently represented by his devotees. Another time, when Indra, being angry that his worship was supplanted by that of Krishna, and of cows and mountains, caused a terrible thunderstorm, by which the shepherds and shepherdesses, together with their herds, came into great danger, Krishna, then a boy of seven years, lifted up the great mountain Govarddhana and held it over his friends for seven days. When a youth, he became a favorite with the young Gōpis, or milk-maids. When these were bathing in the river Yamuna, i. e. Jumna, Krishna watched them, and while they were in the river, he took their garments, climbed a tree with them, and forced the young women to come and stand naked before him, begging for their clothes. His favorite mistress was Rādha. The Gīta Gōvinda is a poem on their amours. He exchanged, however, soon the life of a shepherd with that of a politician and warrior, joining the five Pāndavas, his relatives, and becoming their ambassador and the charioteer of Arjuna (hence his epithet Pārthasārathi) in their war with Duryōdhana. Throughout the war, which he advocated, his was the presiding mind; while Arjuna was the principal hero, and Dharmarājah the nominal head of the confederacy. The war, as stated by Ziegenbalk's correspondent, ended in the defeat of Duryōdhana. Afterwards Krishna went to his capital Dvāraka, whence he set out on an expedition against Sisupāla, whom he killed, and whose espoused wife, by the name of Rukmini, he carried off and married. This was the only one to whom he was legally married; whilst the number of his mistresses was no less than 16,000, of whom seven were his especial favorites. One day when the Rishi Nārada came to him on a visit, and presented him with the flower Pārijāta from the world of the gods, Krishna gave it to Rukmini, and by this one of his favorite mistresses, Satyabhāma got so inflamed with jealousy, that Krishna, in order to appease her, went to the heaven of the gods and brought away the tree itself which bore the flower. Krishna was vulnerable in his heel only. One day when he sat in a forest, engaged in thought, and resting his foot upon his knee, a hunter, named Jāra, came, and beholding from a distance the foot of Krishna, mistook it for part of a deer, and shooting his arrow, lodged it in the sole. Krishna, however, forgave him, and sent him straight-way to heaven, and having himself also abandoned his mortal body, he was, in the language of the Vishnu Purāna "united with his *own self*," (i. e. the universal spirit).*

9. The ninth incarnation of Vishnu is called by Ziegenbalk's correspondent வெகுத்துவம் Veguttvam, i. e. plurality, and concerning it he writes as follows: "In olden times there were two very pernicious sects, viz. the பவுத்தவர் Bhauddhas or Buddhists, and the சமணர் Samanar or Jainas. They abused the religion of Vishnu and Siva, and forced the people to embrace their own religion; and those who would not embrace it, they troubled exceedingly. They did not besmear themselves with holy ashes,

* For further particulars see the Vishnu Purāna.

nor did they make the sign Tirunāma; they thought nothing of the purification of the body; and though they worshipped images, they seemed to have no proper religion at all. They made also no distinction with regard to caste, but thought all men equal. Thus they annulled the difference between the high and the low, the learned and the unlearned. Their religion was neither like ours, nor like that of the Mohamedans, nor like that of the Christians; it seemed to be a corruption of all. Therefore Vishnu resolved to extirpate them, and for this end he assumed the form of a man, and joined them, pretending to be one of their own priests. But when he had come to know them thoroughly, he manifested his real form, and ordered his Pannirandu Arhvār, or twelve apostles, to root out their religion and establish his own."*

Formerly Buddha was considered to have been the ninth Avatāra of Vishnu, but in course of time he was deposed from the dignity, Balarāma, also called Balabhadra, who was the son of Nanda and nominally the elder brother of Krishna, taking his place.† As the patron of agriculture, Balarāma bears in his hand a country plough as a staff. His wife was Rēvati, to whom he was strongly attached. Here he contrasts favorably with Krishna; and therefore also his praises are sung, more especially by Telugu poets. He is said to have been a man of great strength, who, according to the Vishnu-purāna, slew many giants.

10. அசுவாவதாரம் Asva(or Kalki)-avatāra, i. e. horse-incarnation. Concerning this a heathen wrote as follows: "At the end of time when the world is to be destroyed, Vishnu will undertake his last incarnation, and appear as a horse, in order to make an end of all. What follows after this we do not know, but it is said that the divinity will then begin a new sport in creating other worlds and other creatures."

Concerning this future incarnation of Vishnu, and the end of the Kali-age when it is to take place, we read in Wilson's translation of the Vishnu Purāna (p. 482 etc.) as follows: "Towards the end of the Kali-age there will be reigning over the earth kings of a churlish spirit and violent temper, and ever addicted to falsehood and wickedness. They will inflict death on women, children, and cows; they will seize upon the property of their subjects. They will be of limited power, and will for

* Concerning the Buddhists and Jainas see the end chap. IV. of the appendix to part II.

† It may seem strange or absurd that both Krishna and Balarāma, living as they were at the same time, are said to have been incarnations of Vishnu; but it should be noticed that, according to the Purānas, it was always only a *portion* of the deity that became incarnate. Thus we read in the Vishnu Purāna that Krishna, after having told the shepherds to worship the mountain Govarddhana, presented himself as such, saying, "I am the mountain"; whilst in his own form as Krishna he ascended the hill along with the cow-herds, and *worshipped his own self*.

Pantheistic as their whole system of religion is, the Hindus are not inconsistent is saying that two or more persons living at the same time were incarnations of Vishnu, but much rather in speaking of special incarnations at all, for, according to their philosophy not only every man, but every creature, however mean, is an incarnation of the deity, seeing that it is said to be all in all.

the most part rapidly rise and fall; their lives will be short, their desires insatiable, and they will display but little piety. The people of the various countries intermingling with them will follow their example, and the barbarians being powerful in the patronage of the princes, whilst purer tribes are neglected, the people will perish. Wealth and piety will decrease day by day, until the world be wholly depraved. Then property alone will confer rank; wealth will be the only source of devotion; passion will be the sole bond of union between the sexes; falsehood will be the only means of success in litigation; and women will be objects merely of sensual gratification. The earth will be venerated but for its mineral treasures; the Brahmanical thread will constitute a Brahman; external types (as the staff and red garb) will be the only distinctions of the several orders of life; dishonesty will be the universal means of subsistence; weakness will be the cause of dependence; menace and presumption will be substituted for learning; liberality will be devotion; simple ablution will be purification; mutual assent will be marriage; fine clothes will be dignity; and water afar off will be esteemed a holy spring. Amidst all castes he who is the strongest will reign over a principality thus vitiated by many faults. The people, unable to bear the heavy burdens imposed upon them by their avaricious sovereigns, will take refuge amongst the valleys of the mountains, and will be glad to feed upon wild honey, herbs, roots, fruits, flowers, and leaves: their only covering will be the bark of trees, and they will be exposed to the cold, and wind, and sun, and rain. No man's life will exceed three and twenty years. Thus in the Kali-age shall decay constantly proceed, until the human race approaches its annihilation.

Then when the practices taught by the Vēdas and the institutes of law shall nearly have ceased, and the close of the Kali-age shall be nigh, a portion of that divine being who exists of his own spiritual nature in the character of Brahma, and who is the beginning and the end, and who comprehends all things, shall descend upon the earth: he will be born in the family of Vishnuyasa, an eminent Brahman of Sambhala village, as Kalki,* and be endowed with the eight superhuman faculties. By his irresistible might he will destroy all the Mlēchchhas (barbarians) and thieves, and all whose minds are devoted to iniquity. He will then re-establish righteousness upon earth; and the minds of those who live at the end of the Kali-age shall be awakened, and shall be as pellucid as crystal. The men who are thus changed by virtue of that peculiar time shall be as the seeds of human beings, and shall give birth to a race who shall follow the laws of the Krita age, or age of purity. As it is said:

* Kalki means horse, but the idea that Vishnu will appear as a horse has, according to Lassen, came into existence only after the invasion of Mahmud of Ghaznee, which took place about 1,000 A. D. Mahmud namely overcame the Indian princes chiefly by means of his superior calvary; and the Hindus, despairing of their own strength, conceived the idea that the divinity himself will at last overcome the barbarians in the shape of a divine horse.

"When the sun and moon, and the lunar asterism Tishya, and the planet Jupiter, are in one mansion, the Krita age shall return."*

Besides these principal incarnations, Vishnu is said to have appeared in this world in various forms and ways, concerning which a heathen wrote us as follows: "Vishnu manifested himself in this world not only ten times, but he appeared frequently in different ways and forms, and did multifarious wonders. Now he would appear as a little child; then as an old man, an ascetic, a beggar, a Brahman; and after all he would be recognized as Vishnu.† At the places where he appeared and did miracles, great pagodas have been erected in his honor, which are frequented by many people. The most celebrated among them are those of திருப்பதி Tripetti, கலியாணபுரம் Kalyānapuram, கோதாபூரி Gōdāpūri, கிருஷ்ணபதி Krishnāpati, ஸ்ரீரங்கம் Srīranga. In these and other such places he dwells in a special manner, and grants many gifts to those who come there to worship him."‡

* The Hindus talk of four Yugas or ages, viz., the Krita, having 1,728,000 years; the Trēta, having 1,296,000; the Dvāpara, having 864,000; and the Kali, having 432,000 of which about 2,200 years are gone by,

† The Bhagavadgīta says: "Whenever the law is neglected, and unrighteousness prevails, Vishnu re-produces himself." The following personages are said to have been secondary Avatāras of Vishnu: 1. Sakana, 2. Sanandana, 3. Sanāta, 4. Sanatkumāra, (four Rishis celebrated in the Bhagavata); 5. Kapila, 6. Nārada, 7. Vyāsa or Vēdavyāsa, (three famous Rishis, concerning whom something will be found in chap. II. of part IV); 8. Mōhini or Māya, (a female form of Vīshnu, said to have copulated with Siva, and thus to have produced Ayenār, concerning whom see chap. I. of part III); 9. Dhavantari, (the physician of the gods, who rose from the sea of milk when it was churned by the gods and Asuras); 10 Yāgapati (the lord of sacrifice); 11. Vrishabhayōgi, (the first of the twenty-four Jaina-saints); 12. Buddha; 13. Naranārāyana, 14. Dattattrēya, 15. Hayagrīva.

‡ Along with those famous places should also be mentioned Mahābalipuram or Mābalipuram, commonly called "the Seven Pagodas," situated about 34 miles south of Madras and 6 miles north of Sadras, near the sea. This place is worth seeing, not because of its ordinary Vishnu temple, but because of its marvellously laborious sculpture in stupendous granit-blocks; some of which have been hewn out and transformed into halls adorned with various images of Vishnu and other divinities together with their attendants; whilst others have been wrought so as to represent either ornamented small pagodas or large cars, as well as various animals, and two very large ones have the appearance, of walls with multifarious images hewn into them. The most interesting groups of images in the solid granit-halls are the following: Vishnu in his Vāmana-avatāra, lifting up his leg to place it on the head of Mābali. According to the local legend, Mābalipuram (i. e. Mābali's city) was the residence of Mābali, not, however, the present village, but a site near it now covered by the sea, as proof of which a small pagoda is shown, which

Owing to his various incarnations and appearances, Vishnu has many names, of which the following may be mentioned : விஷ்ணு Vishnu ; 2. மகாவிஷ்ணு Mahā-Vishnu ; 3. பெருமாள் Perumāl (the great person). [This is his most common name in the Tamil country] ; 4. நாராயணன் Nārāyana (the mover on the water) ; 5. ஆதிநாராயணன் Adi-Nārāyana (the supreme N.) 6. வரதராசப்பெருமாள் Varadarāja-Perumāl (the benign king [his name at Conjeveram]) ; 7. ஸ்ரீரங்கநாயகன் Srīranga-nāyaka (the lord of Srīranga) ; 8. வேங்கடாசலமூர்த்தி Vēnkadāchala-mūrtti ; 9. வேங்கடேசுவரபெருமாள் Vēnkadēsvara-perumāl (both 8 and 9 "lord of Vēnkada" i. e. Tripetti) ; 10. அழகியமணவாளபெருமாள் Arhagiyamanavāla-perumāl (the beautiful bridegroom) ; 11. கிருஷ்ணன் Krishna (the black one) ; 12. வாசுதேவன் Vāsudēva (Krishna, the son of Vāsudēva) ; 13. கோபாலன் Gopāla ; 14. கோவிந்தன் Gōvinda ; 15. நந்தகோபன் Nandagōpa (13, 14, and 15. "cow-herd"); 16. தாமோதரன் Dāmōdara (he who was bound with a rope [the boy Krishna, that he might do no mischief]) ; 17. தேவகிமைந்தன் Dēvaki-maindan (Dēvaki's son) ; 18. கேசவன் Kēsava (he who has fine hair) ; 19. பாண்டவர்க்குத்தூதன் Pāndavarkkudūta (the messenger of the Pāndavas) 20. உலகுண்டபெம்மான் Ulagundapemmān (the great one in whose mouth the world appeared [while he was eating]) ; 21. கண்ணன் Kannan ; 22. கரியவன் Kariyavan (the black one) ; 23. பார்த்தசாரதி Pārthasārathi (Pārtha's, i. e. Arjuna's, charioteer) [The last twelve are names of Vishnu as Krishna] ; 24. இராமன் Rāma (the beautiful one) ; 25. இராமசாமி Rāmasvāmy (the god Rāma) ; 26. கோதண்டராமன் Kōdandarāma (Rāma as having the great bow Kōdanda) ; 27. இராமசந்திரன் Rāmachandra (the moon-like Rāma) ; 28. இராகவன் Rāghava (Rāma as grand-son of Raghu) ; 29. வாமனன் Vāmana (dwarf) ; 30. ஸ்ரீதரன் Srīdhara (the bearer of Srī, i. e. Lakshmi) ; 31. திருமகன் Tirumagan (the holy son) ; 32. கேதனன் Kētana (the standard-bearer) ; 33. பதுமநாபன் Padmanābha

stands not only near the sea, but actually in it. In the same hall there is also a representation of Vishnu's Varāha-avatara, viz., a large human figure, with the head of a boar, and with Lakshmi, represented as a natural woman, on his lap. In another hall he is found in the form of Krishna, holding with one of his arms the mountain Govarddhana over a number of Gōpis (i. e. milk-maids), Gōpālas (i. e. cowherds), and cows, to protect them from a great thunderstorm, caused by Indra, because the shepherds and shepherdesses had, agreeable to the instruction of Krishna, ceased to worship him. Again in another hall, Vishnu is seen as Nārāyana, lying on the huge serpent Ananta, rolled up so as to form a couch, and bending her many heads, as it were as an umbrella, over the divinity. Strange to say, in the same hall there is also an image of Siva, together with Pārvati, and an infant between them ; and moreover, a very elaborate group, representing Kāli with many arms, riding on a lion, and surrounded by many attendants, as pursuing a giant with the head of an ox. Among the images in the perpendicular walls the most remarkable is that representing Arjuna as doing penance, standing on one leg and having his hands folded over his head, together with that of Siva, who, surrounded by many attendants, appears to the ascetic.

(the lotus-naveled) ; 34. சாரங்கபாணி Sārangapāni (the bow-man) ; 35, சுரிமுகசங்கமேந்தி Surimukhasankhamēndi (the chank-bearer) ; 36. கொண்டல்வண்ணன் Kondalvarna (the cloud-colored) ; 37. அச்சுதன் Achyuta (the imperishable one) ; 38, திருமால் Tirumāl (Vishnu as lord of illusion) ; 39, விண்டு Vindu (wind or cloud) ; 40. உந்திபூத்தோன் Undipūttōn (he whose navel flowered [with a lotus]) ; 41. ஆதிவராகன் Adivarāha (the supreme boar) ; 42. இலட்சுமிபதி Lakshmipati (Lakshmi's lord) ; 43. வைகுண்டநாதன் Vaikuntha-nātha (the lord of Vaikuntha) ; 44. கேள்வன் Kēlvan (lover or husband) ; 45. முராரி Murāri (the foe of Mura) ; 46. நேமியோன் Nēmiyōn (the wearer of the discus-weapon) ; 47. வலவன் Valavan (the mighty one) ; 48. வனமாலி Vanamāli (the wearer of a garland of the basil plant) ; 49. படியளந்தோன் Padiyalandōn (he who traversed the universe with 3 steps) ; 50. அனந்தசயனன் Ananta-sayana (he who sleeps on the serpent Ananta) ; 51. பீதாம்பரன் Pītāmbara (the wearer of a silk or gold-colored garment) ; 52, சலசலோசனன் Jalajalōchana (the lotus-eyed) ; 53. பஞ்சாயுதன் Panchāyudha (he who has five weapons) ; 54. நெடியோன் Nediyōn (the tall one) ; 55. பிரமனைப்பெற்றதாதா Brahmanaip-peddadhātra (Brahmā's father) ; 56. முகுந்தன் Mukunda (the passionless) ; 57. கணவன் Kanava (husband) ; 58. வடமலைவாணன் Vadamalaivānen (the dweller on the mount of Tripetty) ; 59. ஆலிலைமேல்பள்ளிகொண்டோன் Alilaimēlpallikondōn (he who took his abode on a banian leaf) ; 60. நரசிங்கமூர்த்தி Narasinhamūrtti (man-lion-form) ; 61, மாயோன் or மாயேன் Māyōn or Māyēn (the illusive) ; 62, மாதவன் Mādhava ; 63. அரி Hari ; etc.

The manner in which Vishnu is worshipped by the Vaishnavas is very much like that in which Siva or Isvara is worshipped by the Saivas, that is to say, thrice every day offerings are made to his image in the pagodas ; and priviledged persons worship him also in their houses. These are called திருநாமந்தீர்த்தம்பண்ணுகிறவர் Tirunāma (m)-tīrtha (m)-pannugiravar, and must observe a particular diet, and not defile themselves with any thing. Moreover, corresponding to the Saiva order of Andis, there is the the Vāishnava order of the தாசர் Dāsas (servants, devotees).

As regards the festivals that are celebrated in honor of Vishnu, they are as numerous as his fancied appearances and wonders ; but they are for the greater part observed only at those places where he is believed to have appeared and done a miracle, the respective story being then always as it were acted. Two of his festivals, however, are celebrated all over the land, viz. the சயந்தி Jayanti and பெருமாள்திருநாள் Perumāl-tirunāl. The first one, falling in August, is Krishna's birth day, at which the circumstances connected with his birth are acted in the pagodas. The duration of the festival depends generally on the revenues of the respective pagoda ; in rich pagodas it lasts several days, in poor ones only one day ; for the expenses at these festivals are heavy because of the plays in the pagodas and the processions in the streets. The other festival, Perumāl-tirunāl, lasts nine or ten days ; it is, however, not like the Jayanti celebrated every where at the same time, but whenever it is most convenient to the people of a place. It is also called திருக்கல்யாணம்.

Tirukālyānā, because Vishnu's marriage with Lākshmi is acted on it, and moreover also தேரோட்டம், because Vishnu and Lākshmi are carried about in the streets on great cars.* The famous ones among the pagodas sacred to Vishnu have each one five cars, of which the first is used for Vishnu as Rāma ; the second for Lakshmi as Sīta ; the third for Lakshmana ; the fourth for Bharata ; and the fifth for Satrughna. The three last ones, Rāma's brothers, are regarded as partial incarnations of Vishnu.

Among the fasts observed in honor of Vishnu there are three principal ones : viz., first, ஏகாதசிவிரதம் Ekādasivrata, a fast on the eleventh day after every new and full moon. This was instituted by a certain king a very long time ago, and is believed to be very meritorious ; its observance, however, is optional ; for they say that all good works must be done willingly, without constraint. Secondly, வைகுண்டேகாதசி Vaikunthēkādasi, a fast observed once a year in December ; when the people fast the whole day and adore Vishnu, taking only in the evening either some pancakes, or merely some juice, made of the leaves of துளசி Tulasi (basil, or ocynum sanctum), and spend then the night in watching and meditating on Vishnu. This fast is also called சுவர்க்கவாசலேகாதசி Svargavāsalēkādasi, that is to say the door to heaven ; and பீமனேகாதசி Bhīma-ēkādasi, because it was instituted by Bhīma, one of the five Pāndavas. Bhīma namely could not bear hunger ; but in order to fast at least once in the year, he observed this fast, from which he is said to have derived great benefit. Thirdly, புரட்டாசிசனிக்கிழமை Puraddāsisanikkirhamai, a fast observed on the four Saturdays of the month of Puraddāsi (Sept-Oct.). Among those who observe this fast many make a pilgrimage to the great and famous pagoda at Tripetti, where in the month of September a grand festival is celebrated, by which the pagoda is greatly enriched.†

About Vishnu a great number of books have been written, which are regarded as authoritative in matters of religion ; and every large pagoda has a local Purāna, in which the story believed to have happened at the place is described. Among the books that treat of Vishnu in Tamil, the following may be mentioned : 1. திருப்புகழ் Tiruppugarh, a poem setting forth the praises of Vishnu. 2. கோவில்கலம்பகம் Kōvilkalambagam, a col-

* See a description of this festival in chapter ii. of the appendix to part ii.

† The temple at Tripetti is said to have been built by Tondaman or Adondai, an illegitimate son of a Chōla king, in the year 499 of the Kaliyuga. The great Saiva Vēdāntist Sankarācharya resided for some time there ; but at the beginning of the twelfth century the temple was taken possession of by Rāmānuja for Vishnu. The town lies at the foot of the Eastern Ghauts on the railway from Madras to Cuddapah ; the pagoda, however, is nearly 10 miles distant from it. On the way up to it there are three portals, at the first of which Christians and Mahomedans must stop and return. Pilgrims from all parts of India offer their gifts to this shrine. Merchants of the distant Guzerat give a part of their profit ; lame people bring a bone of silver ; blind people, a golden eye ; and many offer to the god Vēnkadāchala-perumāl (an image of stone, with four arms, and seven feet high), their hair, which, according to a vow, they had grown long from their youth up. Of olden times a great part of the revenues of the temple flowed into the treasury of the Government of the land ; but in 1843 the English Government relinquished their claim to the unholy gain.

lection of 100 songs in honor of Vishnu, sung everywhere in the pagodas. 3. வேங்கடமாலை Vēnkadamāla, likewise a collection of 100 songs about Vishnu's deeds and glory in general. 4. வழிப்பத்து Varhippattu, a little book which contains prayers to Vishnu, and is read when a Vaishnava is about to die. 5. இராமசயம் Rāmajaya, a description of Vishnu's deeds in his incarnations. 6. விஷ்ணுமேல்வண்ணம் Vishnumēlvannam, an ode on Vishnu. 7. பிள்ளைத்தமிழ் Pillaittamirh, a collection of 1000 songs about Vishnu's birth and childish plays. 8. சம்மந்தப்பிள்ளைதிருநாமம் Sammandappillaitirunāmam, 100 songs by Tirumangaiārhvār. 9. ஏகாதசிபுராணம் Ekādasipurāna, the legend of the origin of the fast Ekādasi. 10. கருடபஞ்சாக்கரம் Garudapanchākshara, a book which contains Mantras, i. e. forms of prayer, in which the bird Garuda, the vehicle of Vishnu and destroyer of snakes, is invoked for enchanting snakes and counteracting their poison. 11. ஸ்ரீரங்கராசாஅம்மானை Srīrangarājā-ammānei, a book containing diffuse stories about Vishnu. 12. மகாபாரதம் Mahābhārata, a large book containing a description of the war of the five Pāndavas, assisted by Krishna, with Duryōdhana and his brethren.* 13. பாரத அம்மானை Bhārata-ammānai, a book of the same contents with the preceding, but written in less difficult poetical language. 14. கிருஷ்ணன் தூது Krishna-dūtya, a description of Krishna as embassador of the Pāndavas to Duryōdhana. 15. கஞ்சன்அம்மானை Kansa-ammānai, a book containing the story of Kansa, Krishna's maternal uncle, who intended to kill Krishna when a child. 16. பெருமாள்அம்மானை Perumāl-ammanai, a collection of different stories concerning Vishnu. 17. இராமாயணம் Rāmāyana, a large poem of 12,016 stanzas about Rāma, by the poet Kamben.† 18. பாலகாண்டராமாயணம் Bālakāndarāmayana, a part of the Rāmāyana, treating of Rāma's youth, by another author; 19. நாகபாசப் படலம் Nāgapāsa-patala, a book about a cord similar to a snake, fabled to kill the enemy by itself; 20. இந்திரசித்துப்படலம் Indrajit-patala, a description of Rāma's war with Indrajit, Rāvana's son and the conqueror of Indra. 21. அநுமான்அம்மானை Hanumān-ammānai, like the preceding a part of the Rāmāyana, treating of the ape Hanumān who assisted Rāma in his war with Rāvana. 22. நாராயணசதகம் Nārāyana-sataka, a little book containing prayers to Vishnu as Nārāyana. 23. குடந்தை அந்தாதி Kudandai-antādi, likewise a prayer-book. 24. வருக்கைக் கோவை Varukkaikkōvai, a collection of songs. 25. கசேந்திரமோட்சம் Gajēndramōksha, a book about the elephant Gajēndra, which was attack-

* The Mahābhārata is, with regard to time, the second of the two great epic poems of the Hindus. Its value as a poetical production has been much impaired by the insertion of many lengthy episodes, which have undoubtedly been interpolated, chiefly for the purpose of magnifying Krishna, who, in the original poem, occupied a subordinate place, and was by no means regarded as an incarnation of the divinity.

† The Rāmāyana is the other great epic poem. The original Sanscrit text, by Vālmiki, contains 24,000 stanzas. The Tamil version, reduced to half the size of the original by the poet Kamban, is a work of great poetic merit, and, without doubt, the most popular book in Southern India, notwithstanding that Sivaism predominates here.

ed by a crocodile while bathing, but saved by Vishnu and transferred into bliss.

In conclusion we quote the following passages of a letter about Vishnu by one of these heathens : "Vishnu is the lord who looks graciously down on all creatures, and preserves them from perishing. He is every where, but his special dwelling place is in bliss, where according to our religious books, there is a mountain of precious stones, and on it a throne of precious stones, on which he sits. Vishnu is holy and spotless ; for the things which he is said to have done in his various incarnations, and which seem sinful to us can be shewn to be innocent. In olden times namely there were giants who, by reason of their severe penance, received great boons from the divinities, more especially the promise that they should not be killed by any god. In consequence of this, they became very haughty and tyrannical ; and as the gods could not kill them as gods, Vishnu and others assumed new forms in order to destroy them, without breaking their word. Vishnu is, in our opinion, the Supreme Being, who gives salvation to all who love him and believe in him.'

CHAPTER VI.

Lakshmi and Bhūmidēvi, the Wives of Vishnu.

To Vishnu two wives are ascribed, viz., இலட்சுமி Lakshmi and பூமி தேவி Bhūmidēvi. In the opinion of the Vaishnavas, Lakshmi is what Pārvati is supposed to be by the Saivas, namely the feminine power or energy of the supreme being, emanated from the masculine energy as a distinct being. And as Sakti (or Pārvati) is said to have multiplied into many Saktis, so Lakshmi is said to have become அஷ்டலட்சுமி Ashta-Lakshmi, i. e. eight Lakshmis, the names of which, together with their meaning, may be seen in the table.* Mahā-Lakshmi, Vishnu's wife, is the chief one, in whom the other seven are both contained and worshipped. As the goddess of plenty and prosperity, Lakshmi is much reverenced by all these heathens, even by the Saivas, who have placed her image in Isvara's pagodas; which honour they do by no means confer on Vishnu. Lakshmi is also said to have risen from the sea of milk, when it was churned by the gods with the view of obtaining the beverage of immortality, named Amrita.† And because the Saivas believe that the Linga in the pagoda at திருக்கடவூர் Tirukkadavūr, which they call Amrita-Linga, has risen from the sea of milk, together with Lakshmi, Amrita, and other persons and things, they say that Lakshmi is the sister of Siva, and adore her therefore in their pagodas as well as in their houses.

When Vishnu was incarnate as Rāma, Lakshmi was in the world as Sīta; and concerning their birth and marriage a heathen wrote us as follows: "There was once a king, named சனகமகாராசன் Jānaka-mahā-rāja, who, being childless, did for a long time severe penance, in order to get children. Then it came to pass that some of his subjects, while engaged in ploughing, found a little box in the field, in which lay a very beautiful and lovely child, even Maha-Lakshmi herself; and when they brought it to the king, he received it with great joy, saying: "This is the child which God has given me for my penance," and adopting the lovely girl, he gave her the name of Sīta. At the same time, there lived in Ayōdhya another king, named தசரதன் Dasaratha, who had also no offspring, and did therefore, like the other one, severe penance, in order to get children; whereupon Vishnu was born unto him as Rāma. When only three years old, Rāma began to practice the military arts, and in his fifteenth year he had learned all the arts of war as well as all

* See page 8 & 9.

† Lakshmi's first birth was as the daughter of Bhrigu; then, after having diappeared for some time, she rose from the sea of milk, concerning which see a few passages from the Vishnu Purāna towards the end of this chapter.

sciences. In his sixteenth year he went abroad, accompanied by his brother Lakshmana, to see the different countries of the world, and came then also to the capital of Jānaka, where he saw at the gate of the king's palace an enormous bow, which could not be bent by several thousand of ordinary men. Rāma, on inquiring for what purpose this enormous bow was put there, was informed that to him who could draw it, the king would give his daughter to wife. Upon this the king came, and asked the two brothers whence they had come. "We are wayfaring pilgrims," answered Rāma. "You do not look so," replied the king, "you look rather like Mahā Vishnu ; and why do you gaze at the bow ?" "We are astonished, seeing that it is so very great," was Rāma's answer ; whereupon the king said : "Will you not try to draw it and shoot an arrow ?" "I will try," replied Rāma, and took it, bent it, and discharged an arrow. At this the king rejoiced greatly and said to Rāma: "I will give you my daughter Sīta to wife ;" and forthwith dispatching messengers with betel-nut to every one of the fifty-six kings that were then in the world, he invited them to the marriage of his daughter. All of them came, and among them also Dasaratha ; whereupon it became known that Rāma was his son ; and the marriage ceremony having been performed with great splendour under a tent hanging full of pearls, Rāma went, together with Sīta and his father, to Ayōdhya, into which they held a most magnificent entrance."

Lakshmi is represented as a woman in a sitting posture, with four arms and hands, two of which she has empty and as it were ready to give blessings ; the other two she raises, holding in each a lotus flower. On each side of her stands a white elephant, holding with his trunk a waterpot from which he waters the flowers in Lakshmi's hands. The color of her body is yellow ; and her forehead is marked with a red paste, called திருச்சூரணம் Tiruchūrana, which is also worn by the women of this country. Her ornaments are the same with those of other goddesses. Her seat is a little elevated, and behind her lies a cushion. Thus she is found in the pagodas as well as in many houses ; for of all the images in the pagodas miniatures of metal, stone, or wood are made and worshipped by these heathens in their dwellings. Lakshmi has no pagodas of her own, but she is, thrice every day, worshipped with offerings in those of Vishnu, where she has a pretty large temple, and she is more or less also adored in those of Isvara where she has a little apartment of her own. Nor are there special festivals celebrated in her honor, but she is adored and carried about together with Vishnu at his festivals ; and the Friday is set apart as a fast-day in her honor. There are also no special books written about her, except some praises and forms of prayer ; but many stories are told of her in the books about Vishnu.

Of her many names the following may be mentioned : 1, சீதாலட்சுமி Sīta-Lakshmi ; 2, ஸ்ரீ or ஸ்ரீதேவி Srī or Srīdēvi (the divine, or the goddess of fortune) ; 3, நாராயணி Nārāyani ; 4, பத்தினியம்மை Patniammai (the chaste or faithful lady) ; 5, திருவேங்கடமுடையாள் Tiruvēnkadamudaiyāl (possessoress of Tripetti) ; 6, சமுத்திரதேவி Samudra-dēvi (sea-goddess) ;

7, மங்களாதேவி Mangalādēvi (goddess of luck); 8, திருவிளக்கம்மை (the lady of the sacred lamps); 9, மாகடல்பிறந்தகோதை Mākadalpirandakōthai (the lady that was born in the great ocean); 10, பொன் or பொன்னம் Pon or Pon'nam (gold); செய்யாள் Cheyāl (the red or beautiful one); 11, ஆக்கம் Akkam (wealth); 12. அலர்மகள் Alarmagal the (water-daughter); 13, பொருள்செல்வி Porulchelvi (the rich one); 14, தாக்கணங்கு Tākkanangu (she whose beauty excels all others); 15, திருமகள் Tirumagal (the divine or illustrious daughter); 16, சலசை, Jalajai (the lotus-born); 17, சானகி Janaki (Sīta); 18, இளையாள் Ilaiyāl (the younger one); 19, இந்திரை Indrai (the supreme female).

The following is a description of Lakshmi by a heathen: "Lakshmi is possessed of all divine excellencies. Her form is beauty itself. She has the office to grant unto men riches, the eight sorts of happiness, and various other gifts which are asked of her. When people desire any particular thing they worship Lakshmi, and make offerings to her. Some desire children, and make for this purpose offerings to her every morning and evening. Others serve her in order to get rid of poverty and sufferings, and to obtain riches; and so on. But the learned and wise do no such thing; they reject all this, and adore only God, the Supreme Being; whilst the common people worship many gods and goddesses."

Regarding the rising of Lakshmi or Srī from the sea of milk, we quote from Wilson's translation of the Vishnu Purāna (page 76 etc.) the following passages: "Seated on a full-blown lotus, and holding a water-lily in her hand, the goddess Srī radiant with beauty, rose from the waves. The great sages, enraptured, hymned her with the song dedicated to her praise, Visvavasa and other heavenly quiristers sang, and Ghritāchi and other heavenly nymphs danced before her. Ganga and other holy streams attended for her ablutions; and the elephants of the skies, taking up their pure waters in vases of gold, poured them over the goddess, the queen of the universal world. The sea of milk in person presented her with a wreath of neverfading flowers; and the artists of the gods decorated her person with heavenly ornaments. Thus bathed, attired, and adorned, the goddess, in the view of the celestials, cast herself upon the breast of Hari (Vishnu); and there reclining, turned her eyes upon the deities, who were inspired with rapture by her gaze..........The minds of all beings were animated by devotion. The three worlds again were rendered happy by prosperity; and Indra, the chief of the gods, was restored to power. Seated upon his throne and once more in heaven, exercising sovereignty over the gods, Sakra (Indra) thus eulogized the goddess who bears a lotus in her hand:—

"I bow down to Srī, the mother of all beings, seated on her lotus throne, with eyes like full-blown lotuses, reclining on the breast of Vishnu. Thou art Siddhi (superhuman power): thou art Svadha and Svaha: thou art ambrosia, and the purifier of the universe: thou art evening, night, and dawn: thou art power, faith, and intellect: thou art the goddess of letters (Sarasvati). Thou, beautiful goddess, art knowledge of devotion, great knowledge, mystic knowledge, and spiritual

knowledge which confers eternal liberation. Thou art the science of reasoning, the three Vēdas,* the arts and sciences: thou art moral and political science. The world is peopled by thee with pleasing and displeasing forms. Who else than thou, oh goddess, is seated on that person of the god of gods, the wielder of the mace, which is made of sacrifice, and contemplated by holy ascetics? Abandoned by thee, the three worlds were on the brink of ruin; but they have been re-animated by thee. From thy propitious gaze, oh mighty goddess, men obtain wives, children, dwellings, friends, harvests, wealth. Health and strength, power, victory, happiness, are easy of attainment to those upon whom thou smilest. Thou art the mother of all beings, as the god of gods, Hari, is their father; and this world, whether animate or inanimate, is pervaded by thee and Vishnu. Oh thou who purifiest all things, forsake not our treasures, our granaries, our dwellings, our dependants, our persons, our wives: abandon not our children, our friends, our lineage, our jewels, oh thou who abidest on the bosom of the god of gods. They whom thou desertest are forsaken by truth, purity, and goodness, by every amiable and excellent quality; whilst the base and worthless upon whom thou lookest favourably become immediately endowed with all excellent qualifications, with families, and with power. He on whom thy countenance is turned is honourable, amiable, prosperous, wise, of exalted birth, and a hero of irresistible prowess: but all his merits and his advantages are converted into worthlessness, when thou, beloved of Vishnu, mother of the world, avertest thy face from him. The tongues of Brahma are unequal to celebrate thy excellence. Be propitious to me, oh goddess, lotus-eyed, and never forsake me more."

The contrary of Lakshmi is மூதேவி Mūdēvi (i. e. the elder goddess), the goddess of unhappiness, concerning whom a heathen wrote as follows: "When Brahma, Vishnu, and Rudra, together with the 330,000,000 gods, the 48,000 Rishis, and the other celestials, churned the sea of milk to prepare the beverage of immortality, there originated in it, besides various excellent things, also poison and Mūdēvi. Mūdēvi's business is, to make all living creatures drowsy and tired; the rich, poor; the high, low; the honoured, hated; and all men, miserable. She dwells in dark places, and joins those who are bent upon doing mischief." No special books are written about her, but the poets mention her here and there, and give her various names viz., : 1, சேட்டை or சேஷ்டை Chēshta (the elder sister); 2, கேட்டை Kēttai (she who ruins); 3, கலதி Kalathi (she who confuses); 4, முகடி Mugadi (poverty); 5, தவ்வை Tavvai (elder sister); 6. இந்திரைக் குமூத்தாள் Indraikkumūttāl (the elder sister of Indrai, i. e. Lakshmi); etc. She receives no offerings, nor is she worshipped in any pagoda.

Vishnu's other wife is பூமிதேவி Bhūmudēvi, i. e. the goddess of the earth. She is represented as a woman with two arms and hands, holding in the one a lotus flower, and letting the other hang down empty. Her

* The Atharvana, or fouth Vēda, treating as it is of magic, is not so highly esteemed as the three first Vēdas, named Rig, Yajur, and Sāma.

color is yellow. On her head she wears a crown; whilst her black locks hang down as far as her feet. She wears jewels in her nose, and a red paste on her brow, and is otherwise adorned like the other goddesses. Her standing place is a lotus flower. Thus she may be seen on paintings, but there is no image of her in any pagoda. She is not worshipped and no offerings are made unto her; nor are feasts and fasts observed in her honor. There are also no books written about her; but she is here and there mentioned in the stories about the gods and goddesses, and is said to be Vishnu's secondary wife, just as Ganga is said to be Isvara's secondary wife.

Concerning Bhūmidēvi a heathen wrote us as follows: "Bhūmidēvi is the goddess of patience and suffering; and witness of all that happens on earth; for nothing can be hidden from her." And another one wrote concerning her: "Bhūmidēvi is the mother that has borne the earth and all creatures on it. She is everywhere, nourishing, upholding, and protecting all, like a kind mother. She is the wife of the great Vishnu, but nevertheless so humble and patient, that she allows herself to be trodden upon. Once, when Isvara had killed Yama, the god of death, there was none to fetch men from this world to the other; then she was at last obliged to complain that she could no longer bear all the multitude of men; whereupon Isvara revived Yama, that he might fetch men from this world, after they had lived their destined time. Of Bhūmidēvi, i. e. the earth and nature, we are to learn humility and patience. We worship her by worshipping Vishnu and Mahā-Lakshmi; for every thing that is done to them is considered to be done also to her.

CHAPTER VII.

Vishnu's Sons, viz., Manmatha with his wife Rati; Kusa and Lava (his sons as Rāma).

To Vishnu are ascribed three sons, viz., மன்மதன் Manmatha, குசன் Kusa, and இலவன் Lava. Manmatha* is the Indian Cupid, or the god of love. He creates sensual love both in mortals and celestials, but more especially in the female sex; whilst his wife இரதி Rati (lust) inflames the fire of sensual love in the male sex; wherefore she may be called Venus.

Manmatha is represented as a natural man, with a crown on his head; and his ears, neck, breast, arms, hands, feet, and the remaining part of his body, are adorned with various ornaments of pearls, precious stones, gold, and silver. On his shoulders he wears a வாகுப்பட்டை Bāhupattai, i. e. a shoulder-girdle. In one of his hands he holds a bow of sugar-cane, with a string of insects; and in the other an arrow, ready for discharge. On his back he carries a quiver, with five sorts of arrows, consisting of five kinds of flowers.† His standard is a fish; his vehicle, a parrot; and the color of his body, yellow. Rati, his wife, is represented as a female with long black hair, braided into a pigtail that reaches to the ground. Like her husband, she wears also a crown, and is on the whole adorned and equipped similar to him.

Concerning Manmatha a heathen wrote us as follows: "Manmatha, who is a son of Vishnu, is possessed of matchless beauty. In olden times he had a visible form; afterwards, however, he became invisible, for the following reason. Once when the gods and all the inhabitants of the fourteen worlds had an important matter to bring before Isvara, the latter was engaged in deep meditation and would not allow himself to be disturbed. Then, in order to induce him to give up meditating, the gods sent Man-

* Manmatha (the confounder of the mind) is Cupid's most common name here in the South, and Kāma (the lustful) in the North of India. He is said to be the mental son of Vishnu, and to have become incarnate in Pradyumna, the firstborn of the 108,000 sons of Krishna, who was without a second as regards amours; whilst Rati became Māyavati, and gave birth to "the powerful and gallant prince Aniruddha," whose feats are related in the Vishnu Purāna.

† The பஞ்சபாணம், i. e. the five arrows of the god of love consist in the follwing five kinds of flowers: 1, வனசம், lotus; 2, சூதம், mango; 3, அசோகு, ashoka; 4, முல்லை, jasmine; 5, நீலம், blue water lily. And the பஞ்சபாணவஸ்தை, i. e. the five effects produced by these arrows are: 1, சம்பிரயோகம், thinking and talking of the person loved; 2, விப்பிரயோகம், sighing and lamenting; 3, சோகம், heat or feverishness, nausea and languishing; 4, மோகம், weeping and bewilderment of the faculties; 5, மரணம், death or suspension of the natural powers.

(See Dr. Winslow's Tamil Dictionary.)

matha to excite in him love. And he succeeded; but Isvara, inflamed with anger, opened his third eye on his forehead and burnt him instantly to ashes. Rati, his wife, however, went to Isvara, worshipped him, and said: "O lord, we have taken liberties, because we did not sufficiently know thy glory and might: forgive this insolence and restore my husband again to life." On this Isvara revived Manmatha, but ordered that he should henceforth be visible for no one except his wife.*"

From the letter of another one we extract the following passages: "Manmatha is supposed to be a son of Vishnu, and in beauty none is equal to him even among the gods. His business is to excite the feeling of love in women, and to try the heart of those women who do penance. Many of these, when they behold the beautiful Manmatha, are inflamed with sensual love, and lose thereby the merit of their penance. But some, though they see him, do not allow themselves to be disturbed, but tell him to leave them alone. They are such as have all their thoughts concentrated, and think of nothing but how they may obtain bliss, which they then also obtain. There were more especially in olden times giantesses doing penance with the view of obtaining great boons from Siva; and in order to shew Siva which of them really deserved a reward, Vishnu sent Manmatha to try their chastity, lest they should obtain great gifts unworthily, and afterwards abuse them, as many of them did. There is, however, among hundred, yea among thousand women scarcely one who does not get wounded by Manmatha's arrows."

"As regards Rati, she is as beautiful as her husband. Their wedding was celebrated with great magnificence in the presence of all the gods and goddesses. Manmatha has taken her to wife, that, by exciting sensual love in the இராட்சதர் Rākshasas (giants) who do penance, she may prevent them from obtaining great power and invincible weapons, which they would only use for the purpose of domineering over men and gods."

Manmatha has no pagodas, and is also not worshipped; but the poets make much of him in their love stories, and all books about sensual love speak of him. Of such may be named 1, நெல்லைமாலை Nellaimāla; 2, மாதநூல் Mātunūl; 3, விறலிவிடுதூது Viralividudūtu. Agreeable to the many stories that are related of Manmatha in the Purānas, he has got many names, of which may be mentioned: 1, காமன் Kāma (the lustful); 2, திருமகள்மைந்தன் Tirumagalmaintan (the son of the divine daughter); 3, மாரன் Māra; 4, சித்தசன் Chittaja; 5, மனோசன் Manōja; 6, மனோபவன் Manōbhava (4, 5, and 6 mean "the mind-born)"; 7, அங்கசன் Angaja (the body-born); 8, அனங்கன் Ananga (the bodiless); 9, சம்பராரி Sambarāri (the destroyer of Sambara) 10, உருவில்லி Uruvilli (the beautiful bow-man); 11, மீனுருகொடியுயர்த்தோன் Mīnurukodiyuyarttōn (the bearer of the fish-standard) 12, இரதிகாதலன் Ratikathalan (Rati's husband); 13, வசந்தன் (the god of spring); 14, கருதியகருப்புவில்லி Karuthiyakaruppuvilli (the designing sugar-bow-man); 15, கந்தர்ப்பன் Kandarpa; 16, மதனன் Madana (the wanton); பூவாளி Pūvāli (he with

* See the note on page 63.

the flower arrow); 18, தென்றற்றேரோன் Tenraldērōn (he whose chariot is the south wind [which is regarded as favorable to love]); 19, வில்லி Villi (the bow-man); 20, ஐங்கணைக்கிழவன் Ainkanaikirhaven (the lord of the five flower-arrows); 21, செங்கண்மால்மைந்தன் Chenkanmāl-mainden (Chenkanmal's, i. e. Vishnu's son); 22 மதுசகன் Madhusakha (the friend of spring; 23, மோகன் Mōha (the lustful); 24, மாதவன் Mādhava (which, however, is also a name of Vishnu); etc.*

As regards the other two sons of Vishnu, குசன் Kusa and இலவன் Lava, the first was born unto him in his incarnation as Rāma by his wife Sīta, and the second, we are told, was created by the Rishi (sage) Vālmīki of a தருப்பைப்புல்லு Darbhapullu, i. e. a stalk of the sacred grass Darbha, and then adopted by Sīta and Rāma.†

A heathen correspondent wrote us concerning them as follows: "When Rāma had recovered Sīta from Rāvana, and received her again as his wife, he heard once how a washerman scolded his wife, who had become unfaithful to him and gone to another man, saying unto her: "Do you think I shall fetch and receive you again as my wife, as Rāma fetched and received his wife, after she had been carried away by Rāvana? No, I will not do what he did!" When Rāma heard these words, he perceived that they were a reproach to him, and saying within himself, "Shall I have less feeling of shame and propriety than washermen?" he got angry with his wife, and in his anger he sent her into the wilderness, when she was six months with child. So the expelled Sīta went into the forest, where the Rishi Valmīkī, her priest, resided. And while she was, with a very sad conntenance, walking to the forest, the birds flocked together and overshadowed her, forming as it were an umbrella, to protect her from the sun; and also the wild beasts, viz., elephants, tigers, bears, lions, leopards, stags, and others, came, and bowed to her, and shewed her the way to her priest. Having come to him, she fell at his feet, and adored him, and being asked by the holy man why she had come such a long way, she told him, how her husband had overheard the words of a washerman; and how he had become ashamed of his having taken so much trouble for the purpose of rescuing his wife from the hands of Rāvana, while a washerman was ashamed of bringing home his wife after she had been with another man; and how he then banished her to

* Regarding Kāma, the god of love, Mr. H. H. Wilson, in his Religious Sects of the Hindus, makes the following remark. "The light and attactive service of the god of love, indeed, appears to have been formerly very popular, as his temples and groves make a distinguished figure in the tales, poems, and dramas of antiquity: it is a feature that singularly characterises the present state of the Hindu religion, that if in some instances it is less ferocious, in others, it has ceased to address itself to the amiable propensities of the human character, or the spontaneous and comparatively innocent feelings of youthful natures......For the licentious homage paid to Sakti and Bhairava has little in common with the worship that might be supposed acceptable to Kāma and his lovely bride, and which it would appear they formerly enjoyed."

† We do not know what authority Ziegenbalg's correspondent has for his statement that Lava was created by Vālmiki, but we suppose it is the book called குசலவன்கதை; usually, however, Lava is said to have been the twin-brother of Kusa.

the wilderness. On hearing this, the sage became exceedingly sorry, gave her a dwelling place of her own, procured for her all she wanted, and comforted her, saying: "Mother, remain here; all will end well." Thus she remained in that forest, and after some time she brought forth her son Kusa. When he was about five months old, she laid him one day on a mat, near the sage, who was just then engaged in religious meditation and the performance of certain ceremonies, and with the words, "My lord and my priest: take care of this child; I am going away to bathe, but will soon return?" she went away. Having bathed according to the prescribed rules, she returned and took away her child behind the sage, without his being aware of it. But when he had finished his devout exercises and looked around about him, he missed the child, and thinking that a tiger or some other wild beast had carried it away and devoured, and that the loss of the child would be exceedingly painful for the mother, he took a stalk of grass, called தர்ப்பைப்புல்லு Darbha-pullu, springled it with water, beat it with his staff, called தண்டாயுதம் Dandāyudha, and produced thus a child like Kusa. Sita, having finished her devotion, came again to the priest to pay him her respects, when she saw a little child lie near him weeping; whereupon she asked him: "Lord, whence is this child?" Then he told her what had happened, and how he had produced the child, and that she should now adopt it as her son, which she then also did, naming him Lava. When the children were three years old, they could already read and write, understood the law, and practiced military exercises. In their sixth year they were able to use the bow skillfully, and went out every day to shoot all the wild beasts they met with, and also robbers. Meanwhile it became known in the country that there were in the forest where the sage Valmīki resided two boys who killed robbers, giants, and all kinds of wild beasts. Then it happened that Rāma and his brother Lakshmana came into the same forest for the purpose of hunting, and the boys, who were also out hunting, saw them, and supposing that the new-comers were robbers, they aimed their arrows at them and put them to flight. In the meanwhile the sage Valmīki, wondering why the boys did not return for such a long time, went out to seek them, when he found them engaged in a conflict with Rāma and Lakshmana; and recognizing the strangers, he told the boys that Rāma was their father, and having reconciled both parties with each other, he led them to his hermitage, prepared a meal, and reconciled Rāma also with his wife Sīta. Then, having received the blessing of the sage, Rāma returned with his family to his capital Ayōdhya, and after a reign of 11,000 years he returned to the world of the gods."

Kusa and Lava are not worshipped by these heathens; but paintings of them as little boys are found in some of Vishnu's pagodas, and they are not only mentioned in several books, but there is also a special book written about them, which is named குசலவன்கதை, i. e. "the story of Kusa and Lava." Herewith we close the account of Vishnu's family.

CHAPTER VIII.

Brahmā and his wife Sarasvati.

The third person * among the Mummūrttis is Brahmā. Those who regard Isvara, Vishnu, and Brahma *together* as the Supreme Being, say that Brahma is the creator; Vishnu, the preserver; and Isvara, the destroyer of all. But those who believe in the existence of a Supreme Being as distinct from those three gods, say that all things and also the Mummūrttis were created by the Supreme Being; who gave then to Brahma the office to continue creation in causing all creatures in the world, and more especially mankind, to be born, also to fix the time of their existence on earth, to order the course of their lives, and to judge them after death, according to their works; to Vishnu the office to support and govern all creatures; and to Isvara the office to cause all to return to their origin through death and decay; and those who profess this doctrine say then also that none of the three is allowed to do what he pleases but is to act in accordance with the directions of the Supreme Being; whilst those who regard one of the three as the Supreme Being ascribe all, creation, preservation, and destruction, to that one.

Brahma had originally five faces, but subsequently he lost one, concerning which a heathen wrote us as follows: "There was once a king who did severe penance in honor of Brahma, in order that he might create for him a wife of surpassing beauty. But when Brahma had created a most beautiful female, he himself fell in love with her, and intended to commit sin with her. The female, however, fled from him, and took refuge with Vishnu; and as he could not defend her against Brahma, she fled to Isvara and complained to him of Brahmā; upon which Isvara got very angry with Brahma and cut off one of his five heads, but became then himself mad, and in order to get rid of his madness, he came to this world and walked about as a beggar".†

Brahma, therefore, is now represented as having only four heads and four faces. On each one he wears a crown; in his locks he has a string of pearls; on his forehead a spot of Kastūri (musk); and otherwise he is adorned like the other gods. Two of his hands are empty, and the other two he raises, holding in the left one a water-pot, and in the right one a

* Commonly Brahmā, the fancied creator, is named first; but Ziegenbalg is perfectly right in treating of him last, inasmuch as Brahmā does not at all make a distingushed figure among the Indian gods.

† According to another legend, Siva cut off Brahmā's fifth head because of his pride and his speaking lies.

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rosary of Rudrāksha. The color of his body is tawny. His standing place is a flower, and near him stands his vehicle, a bird called அன்னம் Annam (swan). Thus, or in a similar manner, he is represented on paintings; but there are no pagodas sacred to him; nor stands his image in any other pagoda. He is not worshipped by these heathens, except that the Brahmans chant now and then a hymn in his honor, and mention his name at their offerings. And though the four most sacred books, the Vēdas, are said to have come from him, he is not worshipped according to them, nor is there any feast or fast observed in his honor. Regarding this fact a heathen says in a letter: "Brahma is not worshipped by us; but instead of him we reverence the Brahmans, who are his offspring and his dwelling place. He who honors the Brahmans, honors Brahma, for all we do unto them he considers as being done to him."*

As there are various stories related of Brahmā in the Purānas, he has also got various names, viz. 1, பிரமன் Brahma; 2, மேதினிபடைத்தோன் Mēdinipadaittōn (creator of the earth); 3, பிதாமகன் Pitāmaha (grandfather); 4, வரன் Vara (giver); 5, அயன் Aja (the unborn); 6, மலரோன் Malerōn (the lotus-like); 7, வேதன் Vēda (author of the Vēdas); 8, மறையவன் Maraiyaven (like 7); 9, இரணியகர்ப்பன் Hiranyagarbha (the goldwombed); 10, போதன் Bōdha (teacher); 11, மாலுந்திவந்தோன் Mālundivandōn (he who sprung from Māl's [i. e. Vishnu's] navel); 12, குரவன் Gurava (the old one): 13, அன்னவூர்தி Annavūrti (the swan-rider); 14, சுயம்பு Svayambhu (the self-existent); 15, அநந்தன் Ananta (the endless); 16, ஞானி Njāni (the wise); 17, விதி Vidhi (fate); 18, வாணிகேள்வன் Vānikēlvan (Vāni's [i. e. Sarasvati's] husband); 19, வானோர்முதல்வன் Vānōrmutalvan (the first of the celestials); 20, நாலுமுகன் Nālumukha (the four-faced); etc. etc. Of the books written about him may be mentioned பிரமாஸ்திரப்படலம் Brahmāstrapadalam (so called from the miracle-working arrow which he grants to ascetics), and பிரமோத்தரகாண்டம் Brahmōttarakānda (the last chapter of the Brahma-Purāna).

What is still to be said concerning Brahma is contained in the following passages of a letter from a heathen: "Brahma causes all men and all the 8,400,000 species of creatures to be born, and to die at the time fixed before hand. But he is not absolute master of the universe; he is only an agent of God, the Supreme Being, whose will he doeth. He is therefore also not the real creator of the world and all the creatures therein, but only one of those three lords which God created for the purpose of creating, preserving and destroying the world. Brahma's dwelling place is called Brahmalōka (Brahma's world). Brahma is, under God, the Supreme Being, the revealer of the four Vēdas, through which men may know God. Brahma gave the Vēdas to the prophet Vēdavyāsa,

* The fact of Brahma's enjoying no worship whatever is usually ascribed to a curse of Siva. Brahma namely asserted that he had seen an end of Siva, suborning a Ketaki flower to confirm his statement by telling a lie; for which Siva sentenced him to be without temples and worshippers. Nevertheless, lying is not regarded as a great sin among the Hindus. See the note on page

that he might make them known to the people in the world. From Brahma came also the four principal castes : viz., the Brahmans from his face ; the Kshatrias, or kings and warriors, from his breast ; the Vaisyas, or merchants, from his thighs ; and the Sūdras, or low orders, from his feet.* And because the Brahmans have sprung from Brahma's face, they are his offspring *par excellence.* Brahma is worshipped only by the Brahmans, whilst the other castes reverence him under the form of the Brahmans."

Brahma has only one wife, named Sarasvati, who is one of the Saktis, and the goddess of letters. But in a book entitled அறுபத்துநாலு திருவிளையாடல் Arupattunālu-tiruvilaiyādal (i. e. the 64 holy sports), there is a story related of him according to which he kept two mistresses ; and the sage Kapila says that he had also intercourse with a woman of the Pariah caste, which is considered to be the meanest of all castes. Besides this, there are also other indecent things related of Brahma as well as of Isvara and Vishnu ; by which these heathens are encouraged to do the same things, wherefore also fornication and adultery are very common among them.

Sarasvati is represented by the image of a female in a standing posture, with four arms and hands. In one of the two right ones she holds a flower, which she offers to her husband, by whose side she is continually, and in the other one, a book of palm-leaves, indicating that she is fond of learning and imparts knowledge to those who study. In one of her two left hands she holds a string of pearls, called சிவமாலை Sivamāla, which serves her as a rosary ; and in the other one, a டமருகம் Damaru, i. e. a sort of small drum. The colour of her body is usually white. In her black hair she wears pearls and other ornaments ; whilst her pig-tail is so long as to reach to her feet ; and on the whole she is adorned like the other goddesses.

Her image, however, is not worshipped in any pagoda, but, like that of her husband, only painted or carved as an ornament at pagodas and idol-cars. Nor does she receive any of the usual offerings. But there are some books setting forth her praise, of which one called சரசுவதியந்தாதி Sarasvati-antādi is best known. Also a great festival, lasting nine days, is celebrated is her honor in the month of September, more especially by the teachers and their pupils, and by the poets and other writers ; all of whom adore Sarasvati and her ask to grant them good understanding and knowledge. They make also an image of the goddess, and carry it about in the streets with song and music ; and on the ninth day, Sarasvati, together with Pārvati and Lakshmi, is worshipped by teachers and pupils under

* This origin of the castes is given in Manu's Institutes and in most of the Purānas ; but at the time when the Rigvēda was written the Brahmans were not yet a distinct caste ; for every one who offers up a prayer is called a Brahman, and Sūdras are not mentioned at all. The institution of caste as described in Manu's code of laws differs also very much from the present usage, at least here in the South, where the Sūdras have as it were taken the rank of the Kshatrias and Vaisyas, and the Pariahs and other low castes occupy the place of the Sūdras, and are the servants of the higher orders.

the form of their iron styles and books, by soldiers under the form of their weapons, by artisans under that of their tools, etc ; and this is called சரசுவதிபூசை Sarasvati-pūja, and also ஆயுதபூசை Ayudha-pūja (instrument worship).*

Of Sarasvati various stories are related in the Purānas, and multifarious names are given to her, viz. : 1, சரசுவதியம்மை Sarasvati-ammai ; 2, தேவி Dēvi ; 3, கலைமகள் Kalaimagal (science-daughter) ; 4, பனுவலாட்டி Panuval-ātti (science-dame) 5, காயத்திரி Gāyatri (the most sacred verse of the Vēdas, being personified as Sarasvati) ; 6, ஞானமூர்த்தி Njānamūrtti (wisdom's form) ; 7, உலகமாதா Ulagamātā (mother of the world) ; 8, பாரதி Bhārati (the goddess of speech) ; 9, வாக்காள் Vakkāl (the same as 8) ; 10, வாணி Vāni (also like 8) ; 11, நாமகள் Nāmagal (tongue-lady)12 இசைமடந்தை Isaimadandai (music-girl) ; etc. etc.

In conclusion we quote from a letter of a heathen about Sarasvati the following passage : " Sarasvati is Brahma's wife, and the goddess of wisdom, knowledge, science, art, and learning. She is represented as a beautiful virgin of sixteen years, and is possessed of divine excellencies. From her have come all the languages, arts, sciences, and poetry. She grants wisdom, understanding, a good memory, eloquence, and other gifts. Wherefore an annual festival, called Sarasvati-pūja, is celebrated in her honor. She dwells among men, but her special abode is in the Brahmalōka with Brahmā her husband. Regarding the question whether the gods have material or immaterial bodies, I answer : They have both material and immaterial bodies ; for they can change their form as they please."

Herewith we conclude the second part of the genealogy of the Indian gods.

* A description of this festival will be found in chap. ii. of the appendix to part ii..

APPENDIX TO PART II.

CHAPTER I.

Sacrifices (Pūja and Hōma) and Mantras.

1. Sacrifices.

(Condensed from the German Original.)

A. Pūja.

Though the reader will have learnt from the preceding pages what Pūja in general is, a more detailed description of it will here not be out of place. Pūja means worship of the gods and their images, with the proper ceremonies. It is made to all the principal divinities, and while the ceremonies observed at it are always the same, the Mantras or forms of prayer vary. Every Pūja consists of three acts and three kinds of offerings, viz. 1. the Abhishēka, i. e. the holy anointing, or a sort of drink-offering; 2. the Dhūpa, i. e. the burning of incense; 3 the Naivēdya, i. e. the meat-offering.

Before performing Pūja, the priest or worshipper washes and adorns himself with the mark of the sect to which he belongs; then, having approached the image or images of his god or gods with devout gestures, he undresses them, when they are dressed (and the images made of metal are always dressed), and washes them with consecrated water, and then he performs Pūja, beginning with the Abhishēka. In making this he mixes together lemon-juice, sugar-cane-juice, cocoanut-water, honey, oil, pulverized sandal wood, etc., and, uttering appropriate Mantras, he pours the mixture over the idols. Then comes the Dhūpa: having kindled several lamps, he takes in his right hand a censer with sandal and other species of odorous wood, as well as frankincense, and while these substances are burning he walks round the idol or idols, uttering all the while Mantras, and ringing at stated intervals a bell, which he holds in his left hand. Having done this, he throws flowers, one by one, on the image, accompanying every thrust of a flower with a Mantra and a ringing of the bell. Next and last comes the Naivēdya: having placed butter, milk, cream, boiled rice, pancakes, vegetables, etc., before the idols, the worshipper dedicates these eatables to the objects of his devotion with appropriate Mantras, and having recited all or a certain number of the names of the principal god, he and his assistants, or the members of his family, consume the articles of food.

In the pagodas, Pūja is performed every day twice or thrice, and at

very celebrated places even four times, in the morning, at noon, in the evening, and at midnight, and that by Brahmans, who are, however, less esteemed than other classes of Brahmans. In the larger temples the priests are assisted by a smaller or greater band of Dēvadāsis, i. e. female servants of the gods, who dance and sing in honour of the gods in the outer apartment of the temple, while the priest is engaged in performing Pūja in the inner apartment.

But Pūja is also performed at home by every Brahman of age as well as by all those Sūdras who have been duly initiated by a priest, and abstain from flesh. These privileged persons have images, made of metal, of their favourite gods* in their houses, and perform Pūja to them at least once a day, at the end of which they read frequently also a portion of a book written in honour of the god.

B. *Hōma.*

The Hōma is a sort of burnt-offering, which can be made by Brahmans only. It is, however, not made every day, but only on special occasions, such as the celebration of a festival, the investiture of a youug Brahman with the sacred thread, marriages, and funerals. The method of making it is simple: under the utterance of Mantras, five species of consecrated wood, together with the Dharba-grass, rice and butter, are kindled and burnt ; and the fire is then kept burning as long as the festival or ceremony lasts. Great efficacy is ascribed to this rite.

2. *Mantras.*

(Extracted from Dubois' Manners and Customs of the People of India.)

The Mantras, necessary for the performance of every religious rite, and inculcated in all the Hindu books, are hymns of invocation or forms of prayer in the sacred Sanscrit language, which (to borrow a Hindu expression on the subject) have such virtue as to enable him who utters them aright, to *enchain* the gods themselves. They are of various sorts, invocatory, evocatory, deprecatory, conservatory. They are beneficent or hurtful, salutary or pernicious. By means of them, all effects may be produced. Some are for casting out the evil spirit and driving him away ; some for inspiring love or hatred, for curing diseases or bringing them on, for causing death or averting it. Some are of a contrary nature to others and counteract their effect ; the stronger overcoming the influence of the weaker. Some are potent enough to occasion the destruction of a whole army. There are some even whose awful summons the gods themselves are constrained to obey.

* The Vira-Saivas worship only the Linga, and that as phallus only ; and some of the Vaishnavas have only the Sālagrām, the emblem of Vishnu, i. e. a stone found in the Gundick and other rivers flowing through Nepaul.

The Purōhitas, or family priests, of all Hindus, understand them best. They are indispensably necessary to them for accompanying the ceremonies which it is their office to conduct. But in general, all Brahmans are conversant with these formulæ, agreeably to this Sanscrit strophe :

> " Dēvādhīnām jagatsarvam,
> Mantrādhīnam taddēvatā,
> Tanmantram Brāhmanādhīnam,
> Brāhmana mama Dēvatā."

Which may be translated : " All the universe is under the power of the gods ; the gods are subject to the power of the Mantras: the Mantras are under the power of the Brāhmans ; the Brāhmans are therefore our gods."

When the Brahmans are rallied upon the present state of their Mantras, wholly divested as they are of their boasted efficacy and power, they answer, that this loss of their influence is to be attributed to the Kali-yuga, i. e. the age of the world in which we now live, the iron age, the time of evil and misfortune, in which every thing has degenerated. Nevertheless, they subjoin, that it is still not uncommon to see the Mantras operate effects as miraculous as formerly ; which they confirm by various stories.

Of all the Mantras, the most celebrated, and at the same time the most effectual for blotting out all sins, and of such potency as to make the gods themselves tremble (as the Hindu books affirm) is that to which they give the name of Gāyatrī, or the Mantra of twenty-four syllables, and which consists of the following words :

> " Tat savitur varenyam bhargōdēvasya
> " Dhīmahi dhiyō yō naha prachōdayāt."

The meaning of these words—known to but few Brahmans—is : "We meditate on that excellent light of the divine sun : may he illuminate our minds !" The Brahman when about to recite this Mantra, makes a previous preparation by prayers and deep meditation. Before pronouncing a word, he closes all the apertures of his body, and keeps in his breath as long as it is possible to retain it ; and then he recites it in a low voice, taking good care that it shall not be intelligible to the Sūdras and the rest of the profane. Even his wife, especially at certain periods, is not allowed to hear it.

Although the Brahmans alone are held to be the true depositaries of the Mantras, yet there are many persons of other castes who scruple not to pronounce them. There are professions also in which the Mantras are indispensible. The physicians, for instance, would be considered as ignorant beings and unworthy of the public confidence, however much entitled to it in other respects, if they were not acquainted with the Mantras suited to each disease as well as with the medicines which are applied in the cure. The cure is considered as arising from the Mantras as much as from the medical applications. One of the principal reasons, for which the European physicians are held in discredit in India, as far as regards their profession, is, that they administer their medicines without any Mantra.

Another class of persons who must understand the Mantras are the midwives; for never can those holy prayers be more necessary than at that crisis when, according to the notions of the Hindus, a tender infant and a newly delivered mother are particularly liable to the fascination of evil eyes, to the malign conjunctions of the planets, the influence of unlucky days, and many other dangers, each more perilous than another. A skilful midwife, stored with good and servicable Mantras, pronounced at the proper moment, and without mistake,* provides against all such fears and dangers.

But the persons who are considered to be the most skilful in this kind of knowledge, and at the same time the most dangerous, are those who deal in the *occult sciences;* such as magicians, sorcerers, and soothsayers. It is this sort of practitioners who pretend to be possessed of the true Mantras which can strike with sudden death, cure and inflict diseases, call up or lay the fiends, discover thefts, concealed treasures, distant objects, or future events. The greater part of the cross accidents that befal the Hindus in life are attributed to the jealousy of some enemy who has had recourse to this wicked art for the purpose of injuring them. If they lose a wife or children by premature death; or if a married woman continue unfruitful: none of these occurrences is believed to have had or to have a natural cause, but they are all ascribed to preternatural arts employed by some secret enemy of their prosperity. Diseases, particularly such as are of long endurance, are attributed to the same cause, and if they should happen to take place while any quarrel or law-suit subsisted between the parties, the whole is laid to the charge of the opponent, who is accused of having devised it by magical contrivance. So serious a charge, to be sure, is not in general very patiently borne by the party accused; and thus a new cause of dissension is engendered.

It is to counteract the effects of this *wicked* magic that a great number of vagabonds roam over the country, who call themselves *beneficent magicians,* and who are supposed to possess the Mantras that have power to heal the disorders and other evils occasioned by the Sāpana, i. e. cursing or malignant magic, the power to render barren women fruitful, to cast out devils from those who are possessed with them, to cheque the murrain among the cattle, to destroy the insects which ravage the fields, and to produce other beneficial effects. After carefully reciting all their Mantras and performing a number of ceremonies, they give amulets to their patients, on which are inscribed some unmeaning words; and these sacred symbols they direct to be worn about their persons, as having virtue to complete the cure which the Mantras had begun. They then take their fee and go in quest of fresh dupes. So much about the Mantras.

* The slightest imperfection or defect in pronouncing the Mantras is supposed to make them ineffective.

CHAPTER II.

A Description of some of the principal Hindu Festivals.

(From the German Original and Dubois' Manners and Customs of the People of India.)

1. திருக்கலியாணம் *Tirukalyāna, i. e. the Sacred Wedding.*

This festival is celebrated in commemoration of Siva's or Isvara's marriage with Pārvati. Like every other festival celebrated in honour of Siva or Vishnu and the members of their families, it is opened by the Brahmans with various ceremonies, accompanied by Mantras. These ceremonies consist in putting the regents of the cardinal points* in the corners of the pagoda, in making a Hōma,† in raising a flag-staff, and in fastening a flag to it, which is done by the chief priest of the place. The festival lasts usually nine or ten days, during which the daily offerings are made on a larger scale; and Isvara, Pārvati, Vighnēsvara, Subhramanya, and Tandēsvara, are carried about every morning and evening in the streets; viz., on the first three days under a sort of canopy; on the fourth day on a seat called பீடம் Pītha; on the fifth on a bull, when very many people come to adore Isvara, for a great reward and remission of all sins are promised to those who adore him riding on a bull; on the sixth on an elephant; on the seventh on a lion; on the eighth on mount Kailāsa, i. e. on a throne resembling that mount, on which day also the worshipper is promised a special reward. On the ninth day, Isvara, Pārvati, Vighnēsvara, Subhramanya, and Tandēsvara are carried about on five large cars ‡ On the tenth day Isvara and his consort are adorned and placed under a portico within the walls enclosing the pagoda; and near it a Pandal, i. e. a bower or temporary shed, is erected, and adorned with flowers, branches of trees, cocoanuts and other fruits. There then a great multitude of people assemble to enjoy the music, together with the singing and dancing of the Dēvadāsis, i. e., the dancing-girls. The musicians and dancing-girls assist also on the other days, more especially at the great processions in the evening, when they march before the idols, which are followed by many Brahmans and Pan-

* An account of the regents of the cardinal points will be found in Chap. IV. of Part IV.

† See a description of the Hōma in the previous chapter.

‡ See a description of these cars on page 48.

dārams, beating cymbals and singing the praises of Isvara and his consort; and these again by a multitude of common people. At these processions they have also many torches and a display of fireworks.

When the festival is over, they put the regents of the cardinal points in their usual place and remove also the flag-staff; and on the following day the Dēvadāsis have a sport of their own.

2. பெருமாள் திருநாள் *Perumāl-tirunāl i. e. Perumal's or Vishnu's Sacred Day.*

This festival is celebrated by the Vishnubhaktas in honour of Vishnu. The beginning is made with the same ceremonies as those described in connection with the festival called Tirukalyāna; only the Mantras are different. The festival lasts ten or eleven days, and at some places still longer. On every day, Vishnu, together with his consort, is carried about in the streets with great pomp; viz., on the first two days in a palanquin; on the third day on his special vehicle, the bird Garuda; on the fourth on the monkey Hanumān; on the fifth on a lion; on the sixth under a small arch or bow of metal, called Tiruvasi; on the seventh under a large Tiruvasi; on the eighth on a horse; and on the ninth on a large car. At these processions the idols are followed by many Vaishnava Brahmans, beating cymbals and chanting the praises of Vishnu, and the Brahmans by a multitude of common people. On the tenth day—a very holy day—Vishnu is, for the last time, carried about early in the morning: and in the evening of the eleventh day, which is called Dharba Tirunāl and also Teppatirunāl, he and his consort Lakshmi are seated on a couch of Darbha-grass, placed on a raft in a tank; and Brahmans, musicians, and dancing-girls having entered on the same raft, it is floated from one end of the tank to the other, thrice, in the sight of a multitude of people standing at the banks, which are studded with many lights, and adorned with many flowers.

3. *Ayudha-Pūja.*

This festival is celebrated in September in honour of the three principal Saktis, Sarasvati,* Pārvati, and Lakshmi, who are then worshipped under the form of all sorts of Ayudhas, i. e., tools and implements. At this festival every artisan, every labourer, in short, all Hindus, make offerings and supplications to the tools and implements which they use in the exercise of their various professions. The labourer brings his plough, hoe, and other instruments which he uses in his work. He piles them together, and offers to them a sacrifice consisting of incense, flowers, fruits, rice, and other seminal articles; after which he prostrates himself before them at his full length, and then returns them to their places. The mason offers the same adoration and sacrifice to his trowel, his rule, and

* The poets, teachers, and pupils adore chiefly Sarasvati, the goddess of learning, and therefore the festival is also called Sarasvati-puja.

his other instruments. The carpenter is no less pious with regard to his hatchet, his adze, and his plane. The barber, too, collects his razors in a heap, and adores them with similar rites. The writing master makes an offering to the iron pencil or style with which he writes; the tailor to his needles ; the weaver to his loom ; the butcher to his cleaver.

The women heap together their baskets, the rice-mill, the wooden cylinder with which they bruise the rice, and the other household implements ; and fall down before them, after having made the offerings described above. Every person, in short, sanctifies and adores the instrument or tool which he or she principally uses in gaining his or her livelihood. The tools are considered as so many deities, to whom they present their supplications, that they may continue propitious, and furnish them still with the means of living. So universal is the feeling among the Hindus to deify and honour whatever can be usuful or pernicious,* whether animate or inanimate!

The festival is concluded by erecting a shapeless statue in each village, composed of paste from grain. It is intended to represent the Sakti either of Brahma or Vishnu or Siva ; and being placed under a sort of canopy, it is carried about through the streets with great pomp, and receives the homage of the inhabitants, who flock together to render it their adorations.

4. *The Pongal or Sankrānti.*

The Pongal is the greatest of the unsectarian festivals of the Hindus. It is celebrated at *their astronomical* new year when the sun enters Capricorn about the 11th of January ; and lasts three days ; during which the Hindus employ themselves in mutual visits and compliments, something in the same manner as the Europeans do on the first day of the year. The feast of the Pongal is a season of rejoicing for two special reasons. The first is, that the month of Magha, i. e. December—January, every day in which is unlucky, is now over ; and the other, that it is succeeded by a month, each day of which is lucky.

For the purpose of averting the evil effect of the baleful month of Magha, about four o'clock in the morning, a sort of Sannyāsis, i. e. penitents, go from door to door of every house, beating on a plate of iron or copper, which produces a piercing sound. All who sleep, being thus roused, are counselled to take wise precautions, and to guard against the evil presages of the month, by expiatory offerings, and sacrifices to Siva, who presides over it. With this view, every morning, the women scour a space of about two feet square before the door of the house, upon which they draw several white lines with flower ; and upon these they place several little balls of cow-dung, sticking in each a citron blossom.

* Poisonous snakes are, if not actually worshipped, at least held sacred.

These little balls are probably designed to represent Vighnēsvara, *the remover of obstacles*, whom they desire to propitiate with the flower. Each day these little lumps of cow-dung, with their flowers, are picked up and preserved in a private place, till the last day of the month Magha; and when that comes, the women, who are alone charged with this ceremony, put the whole in a basket, and march from the house, with musical instruments before them, clapping their hands, till they reach some waste place where they dispose of the relics.

Then, with the first day of the new month begins the festival, the first day of which is called Bhōgi Pongal, i. e. Indra's Pongal, and it is kept by inviting the near relations to an entertainment, which passes off with hilarity and mirth.

The second day is called Sūrya Pongal, i. e. Pongal of the Sun, because it is set apart in honour of the sun.* Married women, after purifying themselves by bathing, which they perform by plunging into the water without taking off their clothes, and coming out all wet, set about boiling rice with milk, in the open air, and not under any cover; and when it begins to simmer, they make a loud cry, all at once, repeating the words: Pongal, Pongal! The vessel is then lifted off the fire, and set before the idol of Vighnēsvara, which is placed close by, and after having been offered to the image part of the rice is given to the cow; and the remainder distributed among the people.

This is the great day of visits among the Hindus. The salutation begins with the question, "Has the milk boiled?" to which the answer is, "It has boiled;" and from this the festival takes its name "Pongāl" i. e. "boiling."

The third day is called the Pongal of cows. On it they mix in a great vessel filled with water, some saffron, cotton seeds, and leaves of the Margosa tree; and then going several times round all the cows and oxen belonging to the house, they springle them with the water, as they turn to the four cardinal points; and make the Sāshtānga, or prostration of the eight members, before them four times. This ceremony is performed by the men only. Next the cows are all dressed out, their horns being painted with various colours, and garlands of flowers and foliage put round their necks and over their backs. They likewise add strings of cocoanuts and other fruits, which are soon shaken off by the brisk motion of the animals, which these trappings occasion, and are picked up by children and others, who follow the cattle on purpose, and greedily eat what they gather, as something sacred. The cattle then, being driven, in herd, through the villages, and made to scamper about from side to side by the jarring noise of many sounding instruments, are, during the remainder of the day, allowed to feed at large without a keeper; and whatever trespasses they commit are suffered to pass without notice or restraint.

* It is also called Perum Pongal, i. e., great Pongal.

At the conclusion of the festival they take the idols from the temples, and carry them in pomp to the place where the cattle have been again collected. The girls of pleasure, named Dēvadasis, who are found at all ceremonies, are also not wanting here. They march at the head of a great concourse of people ; now and then making a pause to exhibit their wanton movements and charm the audience with their lascivious songs.

From the description of the above four festivals, an idea may be formed of the manner in which all the festivals of the Hindus are celebrated. The festivals form a principal part of their divine worship ; but, in reality, they are nothing but sports, made up of diversion and amusement, and accompanied by dances, shows, and lewdness ; but just because they are such, the Hindus are exceedingly fond of them, and not willing to exchange their system of gross idolatry, which enjoins them, for the religion that teaches us " to worship God in spirit and in truth, as He himself is Spirit." (John iv. 24.)

CHAPTER III.

The Purōhitas and Gurus.

(Extracted from Dubois' Manners and Customs of the People of India.)

1. *The Purōhitas.*

"The most ancient name for a priest by profession," says Prof. Max Müller "is Purōhita, which means *prepositus* or *præses.* The Purōhita, however, was more than a priest. He was the friend and counseller of the chief, the minister of the king, and his companion in peace and war. The original occupation of the Purōhita may have consisted in the performance of the usual sacrifices; but, with the ambitious policy of the Brahmans, it soon became a stepping stone to political power."

The office of a Purōhita now-a-days is, in the words of the Abbé Dubois, to prognosticate what are good and what are evil days for beginning any affair, or for putting it off; to avert, by Mantras or prayers, the pernicious effects of maledictions or the influence of malign constellations; to assign names to new born children and calculate their nativity; to bless new houses, wells, or tanks; to purify temples and consecrate them; to imbue idols with the divine essence: all these ceremonies, and many others of smaller importance, are the province of the Brahmans called Purōhitas.

The most important of the ceremonies over which they preside are those of marriages and burials. They are so complex that an ordinary Brahman would be found incapable of performing them. A regular study is necessary for the exactness and precision which they require; and Mantras are requisite of which the greater part are ignorant. The Purōhitas alone are accomplished in the management of these rites, the detail of which they have in writing, in certain formularies, which they permit nobody to see, not even the other Brahmans. Indeed the principal Mantras that are used are not reduced into writing, from the fear that some other Brahmans might acquire them, and so become their rivals, to the diminution of their exclusive profits. The father teaches them to his son, and thus they pass from generation to generation in one family. This shows that it is self-interest rather than superstition which occasions this reserve. By hindering the other Brahmans from learning these ceremonies and the corresponding Mantras, the Purōhitas render themselves necessary to the people and to the Brahmans themselves, who cannot dispense with their services on many occasions.

One of the highest privileges attached to the profession of the Purōhita is the exclusive right of publishing the Hindu Almanac. There are but few who are found capable of making the calculations; perhaps one or two only in a district. It is not upon a knowledge of the motions of the heavenly bodies that the Hindu Almanac is compiled, but upon the approximation and agreement of numerous tables and formulæ of great antiquity and therefore the calculation is very complicated, and much time, attention, and labour is required to arrive at exact conclusions.

The Hindu calendar is called *Panchānga*, i. e. five members, because in truth it contains five principal heads, namely, the days of the month, the sign in which the moon is each day to be found, the day of the week, the eclipses, and the place of the planets. It likewise marks the good days and the evil; those on which one may journey towards any of the four cardinal points; for each point of the compass has its lucky and unlucky days; and a person who might to-day travel very successfully towards the north, would expose himself to some grievous danger if he took a southward course. It farther contains a vast number of predictions of all sorts which would be too tedious for this place.

On the first day of the year, the Purōhita assembles the principal inhabitants of the place where he lives. In their presence he announces, by sound of trumpet, who is to be king of the gods for that year, and who is to be supreme over the stars. He determines also the quantity of rain and of drought, and foretells, in short, whether it is to be a year of health or of disease; whether the deaths or the births shall predominate, and many other contingencies of equal importance.

2. *The Gurus.*

The Gurus are a class of priests carefully to be distinguished from the Purōhitas. The appellation of Guru, i. e. spiritual teacher, is applied to persons who are supposed to excel others greatly with regard to sanctity and spiritual wisdom. Each caste and sect has its particular Guru, who may be either a Brahman or a Sūdra, and who is invested with great power. He superintends the people belonging to his sect in his jurisdiction, and enforces the due observance of the rules and customs by punishing the refractory. He has also the power of expelling from the caste, and of restoring those who had been expelled. But all Gurus are not invested with an equal degree of authority. There is a gradation among them, and a kind of hierarchy has grown up among them, which preserves the subordination of one to another. The inferior Gurus derive their power from the superior, who can depose them at pleasure, and appoint others in their room.

When the people come into the presence of the Guru, they make the Sāshtānga, i. e. prostration of the eight members, and this, when followed by the Guru's Asīrvāda, i. e. benediction, is effectual for the remission of all sins. The look even of a Guru has the same efficacy. The

Prasāda, i.e., the present which the Guru confers upon his disciples consists in things otherwise of small value, such as a portion of cow-dung ashes, to beautify the forehead, flowers that were previously offered up to idols, the crumbs from his meals or the water in which he had washed his feet, which is preserved and sometimes drunk by those who receive it. These and other things of like nature coming from their holy hands, possess the virtue of purifying body and soul from all uncleanness.

But if the benediction of the Guru and the other little tokens of his favour, which he bestows on his disciples, have so wonderful an influence in attracting the respect and reverence of the silly populace, his *curse* is thought to be not less powerful and fills them with terror and awe. The Hindus are persuaded that it never fails to take effect, whether justly or injustly incurred. Their books are full of stories which seem to have been invented for the express purpose of inspiring this belief; and, to add greater force to it, the attendants of the Guru, who are interested in the success of the imposter's game, do not fail to recount many marvellous stories respecting him, of which they pretend to have been eye-witnesses; and to avoid any possibility of detection, they lay the scene of the miracles in some distant country.

The Gurus, in general, rank as the first and most distinguished order of society. Those who are elevated to this great dignity, receive, in most cases, marks of reverence or rather of adoration which are hardly rendered to the gods themselves. But this is not surprising when it is understood that the power of controlling the gods is generally attributed to them, by which it is supposed they have the means of obtaining whatsoever the deities can bestow. The proverbial saying is:

" Sarva dēva mayā guruh."

" The Guru is the embodiment of every divinity."

Some of the Gurus are married; but in general they live in celibacy; whereas the Purōhita *must* be married. The foolish people believe that their Gurus are moulded of a better clay than other mortals, and that they are not subject to evil and sin, though the unmarried Gurus are known to be not very strict in the observance of the virtue of continence which thay profess. As a rule, the Gurus reside in a kind of monasteries or insulated hermitages, named Matas. The place of residence of the principal Gurus is commonly called Simhāsana, i. e., throne, and that of the inferior ones Pītha, i. e., seat.

The great Gurus never appear in public except with great pomp; but it is when they proceed to a visitation of their district that they are seen surrounded with their whole splendour. They commonly make the procession on the back of an elephant, or seated in a rich palanquin. Some of them have a guard of horse, and are surrounded with troops both cavalry and infantry, armed with pikes and other weapons. Several bands of musicians precede them playing on all the instruments of the country. Flags in all the varieties of colour wave round them, adorned

with the pictures of their gods. Some of their officers take the lead, singing odes in their praise, or admonishing the spectators to be prepared to pay the mighty Guru, as he comes up, the honour and reverence which are due to him. Incense and other perfumes are burnt in profusion ; new cloths are spread before him on the road. Boughs of trees, forming triumphal arches, are expanded in many places on the way through which he passes. Bands of young women, the dancing girls of the temples, relieve each other, and keep up with the procession, enlivening it with lewd songs and lascivious dances.

During the visitation, their principal object is to amass money. Besides the fines which are levied from persons guilty of offences or any breaches of the ceremonies of the caste or sect, they often rigorously exact from their adherents a tribute to the utmost extent of their means. This is called Pāda-kānika, i. e., feet-offering. There is no affront or indignity which the Gurus are not disposed to inflict on any disciple, who fails, either from inability or unwillingness, to pruduce the sum at which he is rated, and in the last resort, they threaten to inflict the *curse.* And such is the credulity of the timid Hindu, and such is the dread of the evils he supposes to spring from the malediction of a Guru, that this extreme denunciation seldom fails to exact the payment.

The dignity of Guru descends, among the married, from father to son ; but upon the death of one who has lived single, a successor is appointed by some one of the grand Gurus, who, in the exercise of this power, generally nominates one of his own dependants.

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CHAPTER IV.

Hindu Philosophers and Philosophy.

The Hindus have been styled "a nation of philosophers," and, indeed, from olden times, they have had their philosophical systems, styled Sāstras, of which six are enumerated, viz., the Nyāya, Vaisēshika, Sankhya, Yōga, Mimāusa, and Vēdānta. All these systems, ascribed as they are to celebrated Rishis or sages, had once their adherents; but now-a-days only the last one of them, the Vēdānta, has still followers here in Southern India, and that not a few, seeing that it is considered to be the orthodox Saiva philosophy. It is also styled Advaita, i. e., non-duality, in contradistinction to two other systems, set up by Vaishnava philosophers, and styled Visishthādvaita, i. e., qualified non-duality, and Dvaita, i. e., duality, respectively. These three are the systems now in vogue in Southern India, and an outline of them, as well as of the lives of their founders or principal champions, together with some remarks on Buddhism and Jainism, will here not be out of place.

1. *Sankara Achārya and the Vēdānta or Advaita System.*

The most celebrated professor of the Vēdānta was Sankara Achārya; and regarding him we learn from Prof. H. H. Wilson's Hindu Sects, that he lived about the eighth or ninth century, and was, according to most accounts a native of Kērala or Malabar, of the tribe of Nambūri Brahmans, and in the mythological language of the sect, an incarnation of Siva. According to other traditions, he was born at Chitambaram (Chellambram), although he transferred his residence to Malabar; whilst the Kērala Utpatti (a political description of Malabar) recognises Malabar as his native place, and calls him the offspring of adultery, for which his mother Srī-Mahādēvi was expelled her caste.

"In Malabar, he is said to have divided the four original tribes into seventy-two, or eighteen sub-divisions each, and to have assigned them their respective rites and duties. Notwithstanding this, he seems to have met with particular disrespect, either on account of his opinions, or his origin, or his wandering life. On his return home, on one occasion, his mother died, and he had to perform the funeral rites, for which his relations refused to supply him with fire, and at which all the Brahmans declined to assist. Sankara then produced fire from his arm and burnt the corpse in the court-yard of the house, denouncing imprecations to the effect, that the Brahmans there should not study the Vedas, that religious mendicants should never obtain alms, and that the dead should always

be burnt close to the houses in which they had resided—a custom which is said to have survived him.

"All accounts concur in representing Sankara as leading an erratic life, and engaging in successful controversy with various sects, whether Saiva, or Vaishnava, or of less orthodox opinions as the Buddhists and Jainas. In the course of his peregrinations, he established several Maths, or convents, under the presidence of his disciples, particularly one, still flourishing, at Sringeri, or Sringiri, on the western Ghats, near the sources of the Tungabhadra. Towards the close of his life, he repaired as far as Kashmir, and seated himself, after triumphing over various opponents, on the throne of Sarasvati. He next went to Badarikāsrama, and finally to Kedarnāth, in the Himālaya, where he died at the early age of thirty-two. The events of his last days are confirmed by local traditions, and the Pītha, or throne of Sarasvati, on which Sankara sat, is still shown in Kashmir; whilst at the temple of Siva at Badari, a Malabar Brahman, of the Nambūri tribe, has always been the officiating priest.

"The influence exercised by Sankara in person, has been perpetuated by his writings, the most eminent of which are his Bhāshyas, or commentaries on the Sūtras or Aphorisms of Vyāsa. A commentary on the Bhagavad Gīta, is also ascribed to him, as is one on the Nrisinha Tapanīya Upanishad, and a cento of verses in praise of Durga. The Saundarya Lahari is likewise said to be his composition."

As regards the doctrine of Sankara Achārya, the so-called Vēdānta, the translator will try to give the reader some idea of this most subtile, most fantastical, and most absurd philosophy, by extracting some lengthy passages from a work on Hindu philosophy, entitled "A Rational Refutation of the Hindu Philosophical Systems, by Nehemiah Nilakantha Sāstri Gore; translated from the original Hindi by Fitz. Edward Hall, D. C. L. Oxon."

"The Vēdāntins argue three sorts of existence; and one must thoroughly comprehend and ponder them, in order to take in the meaning of their scheme. These they designate as true, practical, and apparent. That which verily exists is called true, and its existence, true existence; and this existence, according to the Vēdānta, is predicable exclusively of Brăhmă [the supreme or rather universal spirit] only. The second species of existence has the name of practical. The things to which it belongs do not veritably exist: only the misapprehensive, or ignorant, mistake them for existent, and by means of them transact practical life; whence the epithet practical existence. And it must be kept in mind, that, as the things just spoken of are thought to be not veritably existent, but to be imagined by ignorance, precisely so it is with the use made of them. For instance, a man in a dream drinks water, or mounts a horse: the water and the horse are visionary; and so are the drinking and the mounting. If a thing is not veritable, the use to which one puts it, can also not be veritable;

for, to have veritable dealings with that which is false, is impossible. Can a man in his waking senses bathe in a river that he saw in his sleep? The things which, agreeably to the phraseology of the Vēdāntins, are practical, are the very things which all men, themselves excepted, call true: and such are Isvara;* or the maker of the world, souls, and all the world besides. Their existence these philosophers hold to be the result of ignorance; and such existence is termed, by them, practical. The third species of existence, denominated apparent, resembles the practical, in that it is false, but, by mistake, seems to be veritable. It differs, however, from the practical in three respects. First, the ignorant, that is to say, ordinary men, do not constantly, but only now and then, mistake for veritable the apparent objects to which it appertains, as nacre for silver, and the matters of a dream for the things themselves. Nor, secondly, is there any practical dealings with these things. Let a man who mistakes nacre for silver offer it for sale: he will not get for it the price of silver; for it will be recognized, by others, as another substance. Thirdly, it is because of ignorance, that the practical seems veritable: but it is by reason, additionally to ignorance, of distance and other causes, called defects, that the apparent seems veritable. Such are the Vēdāntins' three sorts of existence, the true, the practical, and the apparent.

"The doctrine of the Vēdānta is summarized in this half couplet: "Brahma is true; the world is false; the soul is Brahma himself and nothing other." And explained and expanded by the advocates of the Vēdānta, the meaning of these words is as follows." Brāhmā alone—a spirit; essentially existent, intelligence and joy; void of all qualities, and of all acts; in whom there is no consciousness such as is denoted by "I," "thou," and "it;" who apprehends no person, or thing, nor is apprehended of any; who is neither parviscient nor omniscient; neither parvipotent nor omnipotent; who has neither beginning nor end; immutable and indefectible—the true entity. All besides himself, the entire universe, is false, that is to say, is nothing whatever. Neither has it ever existed, nor does it now exist, nor will it exist at any time future. And the soul is one with Brahma."

As regards the first article of the Vēdānta creed, "Brahma is true," the Christian Pandit very truly observes, that, by the interpretation the Vēdāntins give of it, Brahma is made an inconceiveable being; for in denying all qualities to Brahma, they render him such that it is impossible to prove even his existence. "When they," he says, "hear us ascribe to the Supreme Spirit intelligence, will, power, and other attributes, and speak of him as Maker of the world, they silently deride us, in the conviction, that we are lamentably ignorant: for our views, to their thinking, impute imperfection to Him, in giving Him qualities; and they suppose, that we, at the best and furthest, stop short at Isvara, and make no approach to the pure Brahma beyond. But they do not

* Isvara they regard as the *practical* deity, as will be seen in the sequel.

consider, that such a supreme Spirit as they contend for cannot be proved to exist. From the world, an effect, it may be inferred, that it had an efficient cause: hence God, its Maker. But by what argument can one establish the existence of a being transcending Him, a being not a maker? Moreover, I would ask the Vēdāntin what sort of imperfection we charge on the Supreme Spirit, in ascribing to Him such attributes as omnipotence and omniscience? And, if Brahma be void of all qualities, on what ground is he supposed to be ulterior to the Creator? For a being without qualities, if conceivable, cannot be deemed either excellent or otherwise. But waiving this, it is certain, as was said, that Brahma without qualities cannot be proved an entity. Preception tells us nothing of him; and inference teaches us no more; since he has no relation with any thing. For, agreeably to the Vēdāntins' definition, Brahma is related to nothing, either as a cause, or in any other way."

Again, as regards the second article of faith in the Vēdānta creed, viz., "The world is false," i. e., *the world is not really existent*, Nīlakantha Sastri remarks: "Here we may ask, 'How is it, that, if the external world is false or nothing, it presents itself as existing and real?' The answer which the Vēdāntins give to this is, that it is all due to the power of ignorance. They assert, that the external world originates from ignorance; in other words, it is all actually Brahma, but, by reason of ignorance, appears to us as the world. Just so, a rope lying in certain circumstances may be mistaken, by a man, for a snake; he calls it a snake, it not being so, however, but a rope: and so one may speak of the snake and the rope as being one. And yet it is not meant, that the rope has actually undergone a change, or has turned into a snake: it is a snake merely in semblance. As the rope is to the snake, so is Brahma to the world. When, therefore, the Vēdāntins declare, that the world is Brahma, their meaning is not, that Brahma is actually transformed into the world, but that, in point of fact, the world is no entity; only Brahma presents himself as if the world. To use their technical phraseology, the world's existence is not its own, but Brahma's. Hence they designate Brahma as the *illusory-material* cause of the world."

"The inconsistency and fatuity of the Vēdānta on the point under discussion are most bewildering to the reader. In the first place he will enquire, what is the nature of illusion, also called ignorance. If, he will say, it is that by reason of which the unreal world presents itself as real,—after the manner of nacre appearing to be silver,—it must be misconception: and how can this be the world's material cause? And if it be a material cause, and if the world was made out of it, as a jar is made of clay, why are the name and form of the world to be false? I reply, that the difficulty thus expressed is incapable of solution. The Vēdāntins are herein most inconsistent. In some respects their "ignorance" looks like misconception; and still they will not name it so, but the cause of misconception, nay, of the whole world: for they describe it as being a complex of the three *gunas*

(qualities), and the world's material cause. Furthermore, they denominate it the power of Isvara.*

"With reference to the soul, the Vēdāntins hold that, though it is Brahma, yet, being subject to illusion, or ignorance, it has forgotten its true nature, and looking upon the internal organ and the body as real, and identifying itself with them, considers itself to be man, or the like. And, although all things in vicissitudinous life are false, from ignorance the soul thinks them true, and calls some of them mine, etc., and imagines that some things make it happy, and that others render it miserable. It being thus, there arise, in the soul, desire and aversion, in consequence of which it engages in good works and in bad. Afterwards, to receive the requital of those works, it has to pass to Elysium, or to hell, and to take birth repeatedly. All these experiences and mutations are, to be sure, false: but nevertheless, they seem to it as true; and hence is all its wretchedness. But when the soul, bound by illusion, becomes convinced that the world is false, and that itself is Brahma, existent, intelli-

* It is stated, that some Vēdāntins formerly maintained Brahma to be the material cause of the world. But, from the time of Sankara Achārya, the dominant school of the Vēdantā has held, that Brahma is the world's *illusory-material* cause. Thus it is written in the Vēdānta-paribhasha: "Let it not be said, that, if, of two heterogeneous things, one may be a material cause, and the other a material effect, then Brahma himself may be the material cause of the world. *For Brahma is admitted as the material cause of the world* [*only*] *in the sense of his being the substrate of the world*, i. e. *of the object misapprehended*: since that material causativity which consists in evolving is impossible in Brahma; he being without parts. Thus, then, the established doctrine is, that the evolutional material cause of the world is illusion, not Brahma."

Sankara Achārya often interprets literally those passages of the Upanishads (the source of the Vēdānta faith), which seem to speak of Brahma as the world's evolutional material cause; but he prefers to understand them as setting forth the view which since his time has generally, if not universally, been adopted by Vēdāntins. Sankara's opinion may be learned from the following passage of his Commentary on the Aitareya-upanishad: "A carpenter, or a similar artificer, possessed of material, constructs a house, or the like. This is *all* right, or *intelligible*. But how can the spirit, which is without material, create the world? This is no *valid* objection. Like the foam, a thing developed, but *existing potentially* in water, the universe can exist in its material cause, known as pure spirit, formless, and undeveloped. Therefore it is not incongruous *to think*, that the omniscient, himself the material cause of names and forms, should create the universe. Otherwise, *and* preferably: as a dexterous juggler without material produces himself as it were another self travelling in the air, so the omniscient Dēva, or Isvara, being omnipotent and great in illusion, creates himself as it were another self in the form of the universe."

gence, and joy, it escapes from further vicissitudes, and realizes Brahmahood. Yet, even after the acquisition of true knowledge, the soul has to tenant the body, till it exhausts the experience of its fructescent works; and so long it cannot evade happiness and misery. By death only the soul realizes full Brahmahood, that is to say, it ceases to exist individually, it is absorbed into Brahma, the universal spirit.

"The accounts of Isvara, found in the Purānas and other books, as that he assumed the forms of Vishnu, Siva, etc., and achieved various actions, are respected by the Vēdāntins; and they think it also proper to go through the sacrifices and other ceremonies enjoyed in the Vēda. They declare however, that, if a man estranges himself from the world, and gives himself wholly to spiritual studies and exercises, and becomes an ascetic, he must desist from all ritualism. Still they do not impugn the ceremonial portion of the Vēda as folly; nor is it deemed improper for them to engage in mental devotion addressed to Siva, Vishnu and other first class deities, forms of Isvara; for they regard such exercises as preparatory to the attainment of right apprehension. Whoever, therefore, hearing that the Vedantins believe in Brahma without qualities, infers that they reject Vishnu, Siva, and the rest of the pantheon, discountenance idolatry and count the Purānas and simimal writings false, labours under gross error.* Regarded from the standing point of practical existence, these are all real and authoritative; whereas from the standing point of true existence, all things, including even the Upanishads, the source of the Vēdānta faith, are looked upon as false. Such are the leading dogmas of the Vēdānta."

2. *Rāmānuja Achārya and the Visishthādvaita System.*

Rāmānuja Achārya, the founder of the Visishthādvaita system, was the chief propagator and reformer of the Vaishnava religion in Southern India, and the following, taken from Prof. H. H. Wilson's Rel. Sects. of the Hindus, is an outline of his life. "Ramanuja was, according to the Bhargava, an Upapurāna, an incarnation of the serpent Sēsha; whilst his chief companions and disciples were the embodied Dicus, Mace, Lotus, and other insignia of Vishnu. In a Canara account of his life, called the Divya Charitra (divine history),

* Sankara Achārya, in his controversy with the Bhagavatas, a Vaishnava sect, says. "That the supreme Spirit, one with all, has of himself exhibited himself in various forms, is not controverted. For, from "He becomes one, he becomes twofold," and other scriptures, the manifoldness of *manifestation* of the supreme Spirit is gathered. Moreover, the religious service, prosecuted incessantly, and with undistracted attention, of that adorable one, consisting in pious resort, etc. which is inculcated *by you*, is not objected to; by reason, as is well known, that *there is injunction of devotion* to Isvara in the Vēda and the Smritis.

he is said to have been the son of Srī Kēsava Achārya and Bhūmi Dēvi; and, as before, an incarnation of Sēsha. He was born at Perumbūr (i. e. Srīpermattūr, between Madras and Conjeveram), and studied at Kanchi or Conjeveram, where also he taught his system of the Vaishanava faith. He afterwards resided at Srī-Ranga, worshipping Vishnu as Srī-Ranga-Nātha, and there composed his principal works: he then visited various parts of India, disputing with the professors of different creeds, overcoming them of course, and reclaiming various shrines, then in possession of the Saivas, for the worship of Vishnu,, particularly the celebrated temple of Tripetti.

On his return to Srī-Ranga, the disputes between the Vaishnava and Saiva religions, became exceedingly violent, and the Chōla monarch, who, according to some accounts was at that time Kerikāla Chōla subsequently named Krimi Konda Chōla, being a devout worshipper of Siva, commanded all the Brahmans in his dominons to sign an acknowledgment of the supremacy of that divinity, bribing some of the most refractory, and terrifying others into acquiescence. Rāmānuja, however, was impracticable, and the king sent armed men to seize him. With the assistance of his disciples, he effected his escape, aud ascending the Ghats, found refuge with the Jaina sovereign of Mysore, Vitala Dēva, or Velāla Rāya. In consequence of rendering medical service to the daughter of this prince, or in the terms of the legend, expelling an evil spirit, a Brahma Rakshasa, by whom she was possessed, he obtained the monarch's gracious regard, and finally converted him to the Vaishnava faith; whereupon the Raja assumed the title of Vishnu Varddhana. Rāmānuja remained several years in Mysore, at a temple founded by the Rajâ on Yadava Giri, now known as Mail Cotay, for the reception of any image called Chavala Rāya, a form of Ranachhor, or Krishna, which the local traditions very rediculously pretend he obtained from the *Mahomedan* sovereign of Delhi. Rāmānuja resided twelve years in Mysore, but on the death of his persecutor, the Cholā king, he returned to Sri-Ranga, on the Kāvēri, and there spent the remainder of his life in devout exercises and religious seclusion."

Regarding the doctrine of Rāmānuja, we gather from Prof. H. H. Wilson's Hindu Sects the following information: The chief dogma of Rāmānuja and his followers is the assertion, *that Vishnu is Brahma or the Supreme Spirit;* that he was before all worlds; that he was the cause and the creator of all; and that he is one with the universe. But although they maintain that Vishnu and the universe are one, yet, in opposition to the Vēdānta doctrine, they deny that the deity is void of form or quality, and regard him as endowed with all good qualities, and with a two-fold form: a subtle, which is the supreme spirit, named *Paramātmā*, or *the cause;* and a gross one, *the effect*, which is the universe or matter. The doctrine is hence called the *Visishthādvaita*, or the doctrine of unity with attributes; and it is held by most of the Vaishnava sects.

Creation originated, according to Ramanuja, in the wish of Vishnu, who

was alone, without a second, to multiply himself: he said, I will become many; and he was individually embodied as visible and etherial light. After that, as a ball of clay may be moulded into various forms, so the grosser substance of the deity became manifest in the elements, and their combinations: thus, the forms into which the divine matter is divided are pervaded by a portion of the same vitality which belongs to the great cause of all, but which is distinct from his spiritual or etherial essence; and this vitality, though endlessly diffusible, is imperishable and eternal, and the matter of the universe, as being the same in substance with the Supreme Being, is alike without beginning or end. *Purushōttama*, or *Nārāyana*, after having created man and animals, through the instrumentality of those subordinate agents whom he willed into existence for that purpose, still retained his supreme authority over the universe, with which he is, in fact, one.

Besides his primary and his secondary form as the creator and the universe, the deity is said to have assumed, at different times, particular forms and appearances, for the benefit of his creatures. He was visibly present amongst men in his different Avatāras or incarnations; he is always present in the objects of worship, the images; and he is to be adored in a five-fold manner, viz., by 1. *Abhigamanam*, i. e. cleaning and purifying the temples, images, etc.; 2. *Upādānam*, i. e. providing flowers and other things for religious rites; 3. *Ijya*, i. e. the presentation of offerings; 4. *Svadhyāga*, i. e. counting the rosary and repeating the names of the divinity; 5. *Yōga*, i. e. the effort to unite with the deity by abstract meditation, etc. These five kinds of worship are to be performed seriatim, and by doing so the worshipper is finally elevated to the seat of Vishnu in Vaikuntha.

8. *The Doctrine of Mādhvāchārya or the Dvaita System.*

The essential dogmas of the doctrine of Mādhvāchārya, who was born in Tuluva (South-Canara) in the year 1199 A. D., and was, according to the legendary belief of his followers, an incarnation of Vayu, the god of air, are, according to Prof. Wilson's Hindu Sects, as follows: Vishnu is the Supreme Spirit and the pre-existent cause of the universe, which is made of his substance. The primeval Vishnu is endowed with real attributes, most excellent, although indefinable; and he is independent, while the world is dependent on him. Life has one source; but the Jīvātma, i. e. the life of the creature, is dependent on the Paramātma, i. e. the supreme spirit, and though both are indissolubly connected with each other, they are not the same; hence the doctrine is called Dvaita, i. e. duality.

Vishnu, the supreme spirit, resides in Vaikuntha, invested with ineffable splendour, and he is the husband of Lakshmi (glory), Bhūmi (the earth), and Nila (understood to mean Dēvi or personified matter). In his primary form, no qualities can be predicted of him; but when he pleases to associate with Māyā, which is, properly speaking, his desire;

the three attributes of purity, passion, and ignorance, or the *Satva*, *Raja*, and *Tama Gunas*, are manifested as Vishnu, Brahmā, and Siva, for the creation, protection and destruction of the world. These deities, again, perform their respective functions through their union with the same delusive principle to which they owed their individual manifestation.

While the followers of Mādhvāchārya observe, on the whole, the same rites with other Vaishnavas, they have this peculiarity that they place the images of Siva and his consort as well as that of Ganēsa in the same shrine with the forms of Vishnu, and pay to them adoration, as they do to his idols.* Rites are regarded to be conducive to final happiness only so far as they indicate a desire to secure the favor of Vishnu. The knowledge of his supremacy is essential to the zeal with which his approbation is to be sought, but they consider it unnecessary to attempt an identification with him by abstract meditation, as being unattainable. Those who have acquired the regard of Vishnu are, thereby, exempted from future birth, and enjoy felicity in Vaikuntha, in close community with the deity, into whom they are not absorbed, but from whom they remain different eternally. This doctrine is a great improvement, indeed, both on the Advaita, and the Visishthādvaita.†

4. *Remarks about Buddhism and Jainism.*

The founder of Buddhism, called Buddha, and Gautama, and Sakyamuni, lived about 500 years before the birth of Christ. He was the son of a king of Magadha (the modern Behar), and is said to have lived, for some time, a life of secular pursuits and pleasures, till he was struck with the vanity of man and all earthly things ; whereupon he renounced his prospects and became an ascetic. After some time he was joined by others who became his disciples and propagated his tenets ; the most prominent of which

* Mādhvāchārya, having first been a Saiva, attempted thus to form a kind of alliance between the two sects of the Saivas and the Vaishnavas.

† There are other Vaishnava sects, found all over India, but we mention here only one more viz., the Vallabhāchāris, i. e. the followers of the Telugu Brahman Vallabha Achārya, who lived in the sixteenth century, and established the worship of *Bāla Gōpāla*, the *infant* Krishna, associated with his mistress Radha. This sect is now very widely diffused amongst all ranks of Indian society, but chiefly among the rich, and more especially among the merchants and bankers of Guzerat and Malwa.

" Amongst other articles of the new creed," says Mr. Wilson, " Vallabha introduced one, which is rather singular for a Hindu religious innovator or reformer : he taught, that privation forms no part of sanctity, and that it is the duty of the teacher and of his disciples to worship the deity, not in nudity and hunger, but wearing costly apparel and taking choice food ; not in solitude and mortification, but in the pleasures of society and the enjoyment of the world."

are: 1, There is no Creator and Supreme Ruler of the universe: the world is eternal. 2, The four Vēdas are not authoritative in matters pertaining to religion. 3, Pre-eminent Saints are to be worshipped as gods. 4, No animal life whatever is to be destroyed. 5, The institute of castes is to be abolished. This godless system, recommending itself to the masses by its sentimental morality, and its doing away with caste-distinctions, spread rapidly over the whole Peninsula and Ceylon. In the beginning it was tolerated even by the Brahmans; but when they saw that their supremacy was endangered, they persecuted the Buddhists unto death. The first general persecution broke out in the sixth century of the Christian æra; then they were, for a time, supplanted by the Jainas; but by the end of the twelfth century, Brahmanism was again domineering almost over the whole peninsula. The Buddhists, however, retained hold of Ceylon, and their system spread rapidly over Tibet, the Eastern Peninsula, China, and Japan, so that it numbers now no less than 300,000,000 adherents, i. e. nearly one-third of the population of the earth.

As regards Jainism, it is nothing but an off-shoot of Buddhism, with which it has all leading doctrines in common, but is distinguished from it by its political leaning towards Brahmanism; inasmuch as it recognizes the orthodox Pantheon and the institution of castes. The following are some of Professor Wilson's remarks about it: "Jainism was introduced on the Coromandel side of the Peninsula upon the downfall of the Buddhas, in the reign of Amoghavarsha, king of Tondaimandalam, in the ninth or tenth century: Further south, in Madura, the date of its introduction is not known; but the Jainas were in power in the eleventh century under Kūna Pāndiyan. In this and in the twelfth century they seem to have reached their highest prosperity, and since that period they have declined. Kūna Pāndiyan became a Saiva, and Vishnu Varddhana, the Rajah of Mysore, was converted from the Jaina to the Vaishnava faith by Rāmānuja in the twelfth century. The total disappearance of the Buddhas in India proper is connected with the influence of the Jainas, for whose enmity towards the former the inveterate hatred prevalent among kindred schisms is a sufficient reason.*

"The generic names of the Jaina saints (of whom they enumerate twenty-four of the past, twenty-four of the present, and twenty-four of the age to come; and of whom they have made statues of marble or granite, of which some are no less than 50 and 60 feet high) express the ideas entertained of their character by their votaries. A saint is called *Jagatprabhu*, lord of the world; *Sarvajna*, omniscient; *Adhisvara*, supreme lord; *Dēvādidēva*, god of gods; Jina, or Jaina, which means victor over all human passions and infirmities; etc.

"The last and greatest of the Jaina saints is Mahāvīra, and the following is the introductory lecture ascribed to him by his biographer—:

* There is still a considerable number of Jainas scattered over the Peninsula, and also in Madras reside several families.

"The world is without bounds like a formidable ocean; its cause is action (Karma), which is as the seed of the tree. The being called Jiva (life) invested with a body, but devoid of judgment, goes, like a well-sinker, ever downwards, by the acts it performs, whilst the embodied being which has attained purity, goes ever upwards, by its own acts, like the builder of a palace. Let no one injure life, whilst bound in the bonds of action, but be as assiduous in cherishing the life of another (be it man or animal or the smallest insect) as his own. Never let any one speak falsehood, but always speak the truth. Let every one who has a bodily form avoid giving pain to others as much as to himself. Let no one take property not given to him, for wealth is like the external life of men, and he who takes away such wealth commits as it were murder. Associate not with women, for it is the destruction of life: let the wise observe continence, which binds them to the supreme spirit. Be not incumbered with a family, for by the anxiety it involves, a person falls like an ox too heavily laden. If it be not in thy power to shun these more subtle destroyers of life, avoid at least the commission of all gross offences."

"An eternal and presiding first cause," says Mr. Wilson, "forms no part of the Jaina creed, nor do the Jainas admit of soul or spirit as distinct from the living principle. All existence is divisible into two heads: *Life* (Jiva), or the living and sentient principle; and *Inertia* (Ajiva), or the various modifications of inanimate matter. Both these are uncreated and imperishable. Their forms and conditions may change, but they are never destroyed; and with the exception of the unusual cases in which a peculiar living principle ceases to be subject to bodily acts, both life and matter proceed in a certain course, and, at stated periods, the same forms, the same characters, and the same events, are repeated."*

* In the Rev. H. Bower's Introduction to the Chintamani, a Tamil epic poem, by a Jaina, further and very valuable information concerning Jainism is to be found. Mr. Bower gives his own opinion about it, and inserts also an outline of Jainism from the pen of a learned Madras Jaina.

CHAPTER V.

The Doctrine of the Transmigration of the Soul.

(Extracted from "A Rational Refutation of the Hindu Philosophical Systems by Nehemiah Nīlakantha Sāstri Gore. Translated into English by Fitz. Edward Hall, D. C. L., Oxon.")

The doctrine of the transmigration of the soul is held by all Hindu philosophers to whatever school they may belong, and practically it is the most important dogma in every system of Hindu philosophy; for the end of all Hindu philosophy is, to attain to right apprehension, which is regarded as the only means to be released from the misery of transmigration, of which ignorance is believed to be the cause. Through ignorance, the soul, which has existed from everlasting, and is distinct from the mind, the senses, and the body, identifies itself with them. From this identification it is that it conceives of some things as its own, and of other things as belonging to others; and through the body it receives pleasure from this object, and pain from that. Hence there arises in it desire for what affords pleasure, and aversion from what produces pain. And, by reason of desire and aversion, it engages in various good and evil works, from which accrue to it demerit and merit. Then, to receive requital, it has to pass to Elysium, or to Hell, and repeatedly to be born and to die.* But even the happiness that is enjoyed in Elysium is not desirable; for when the merit of good works is exhausted, then the soul must again assume a body, and again be subject to birth and death. The wise, therefore, aim only at emancipation, which is attainable by right apprehension, solely. And to gain right apprehension, one must study the Sāstras, i. e. the philosophical systems; for which study, clearness of intellect and heart is indispensable; and this, again, cannot be attained except by a preparatory practice of good works, such as sacrifice, alms, pilgrimages, repetition of sacred words, austerities, and the like. Moreover, all these works are to be performed without desire of Elysium

* A Jaina philosopher says: "All living beings will enjoy the fruits of their good or evil actions; by preponderance of evil, souls enter hell, and by preponderance of good, they enter the world of the gods; but when good and evil are equally balanced, they are born as human beings; when evil alone exists, they are born as irrational animals; and when both good and evil are destroyed, then they are liberated." See Mr. Bower's Introduction to the Chintāmani; p. xv.

and lower rewards; for otherwise the performer does not attain to the clearness just spoken of. The man of right apprehension alone is absolved from the recurrence of birth. By death he is divested not only of his body, but likewise also of his mind, and of cognition, and of his sense of all things, and becomes insensible like a stone, as it is said: "In coercion of thought, in profound sleep, *and* in emancipation, oneness with Brahma is realised." From this it is clear that the Hindu Philosopher expects after all only immunity from misery and not positive happiness.

But as regards the doctrine of metempsychōsis, the strongest argument brought forward by the Pandits in its favour is as follows: "Unless," say they, "metempsychosis is assumed, partiality and cruelty must attach to God. Partiality consists in not looking upon all alike; in treating some with more favour, and others with less; in giving some a high rank, and others a lower. Cruelty is, to give pain where no fault has been committed. Now, we see, that, in this world, some enjoy a high rank and great power, and others are wretched, and afflicted with poverty: and what is the reason, that God has ordered it thus? Again, almost all men suffer misery and misfortune; and what is the cause of this? It is not enough to say, it is the sin that has been done in the current state of existence; for it is a matter of experience, that many a grievous offender has great power and pleasure, and that many a man whose conduct is observably meritorious is oppressed with poverty and pain. And what can you say with respect to infants and beasts? Consciously they have never committed sin; and yet they suffer greatly. Hence, we maintain the doctrine of the transmigration of the soul, and so remove all these difficulties. We can, therefore, say, when we see a bad man powerful and in comfort, that he must have been eminently virtuous in a former state of existence, and is now reaping the reward of his virtue. Similarly, when we see a good man suffer more than ordinary affliction, we are able to affirm, that, in a former state of existence, he was eminently sinful, and is now receiving retribution for his sin. And, in like manner, infants and beasts undergo punishment for the offences of which, in a prior birth, they were guilty."

This argument is, in the estimation of the Pundits, unanswerable, and any system of religion which does not acknowledge the transmigration of the soul, they consider to be almost self-evidently false in its very first principles. And it must be acknowledged that the doctrine of metempsychosis, when supported by the above argument, is rather plausible, so that it is not quite easy to prove its untenableness to the mind of the Hindu, in which it is all but ineradicably rooted. It is therefore worth while to observe how the Christian Pandit Nilakantha answers and refutes the arguments of the heathen Pandits in its favour.

He replies as follows: "If you mean by partiality that God has not bestowed upon all men equality of rank and happiness, your objection has no weight with me: since I hold, that it was to shew

forth His all-sufficient attributes, that God framed the world; and that he creates souls irrespectively of works; and that he makes them diverse, as exhibiting the manifoldness of his creation. For instance, there are souls of one kind, in the form of angels, who surpass man in rank, majesty, wisdom, power, and other particulars. Inferior to them is man; and again, below him are other creatures, such as beasts. Again, there are distinct orders of angels; and of mankind also the ranks are numerous. All alike are the creation of God's free will; and, if He has given a high place to one, and a humble place to another, has any one a claim on Him? If we, who were once nothing, have, on receiving existence, been given any thing whatever, it is from God's mere mercy. And can this mercy become injustice from his giving another more than he gives me? If any one gives a poor man ten rupees, the man thinks himself greatly indebted to the giver. But, if the donor gives a hundred rupees to another poor man, does his favour towards the first cease to be a favour? Does he prove himself unjust? I am aware, that, our nature having become corrupted by sin, almost any man, if he sees that others are favoured beyond himself, takes it ill, and is jealous and unhappy. But this unhappiness arises from the fact that his nature is corrupt; and there is no right ground for it. There is no injustice then, in giving less to one, and more to another. If, indeed, all had a claim to receive equally, there would be injustice. No one, however, has any claim upon God.

"But now you may say, "Though there is no injustice in bestowing mean rank or small power on one, and high rank or great power on another, yet is there not injustice in causing pain gratuitously? And how many great sinners are happy, and how many good men are miserable! As for infants and beasts, who have never sinned, do not they too suffer much affliction? Pray, how are these things to be accounted for?" I reply: Without doubt the fruit of sin is misery; and, as all men are sinners, it is meet, that, being so, they should be miserable. There are some men whom we call good; but in the sight of God, they are all guilty: for God and man behold things under different aspects. From sin, the discernment of man has become blunted; and the heinousness of sin is not altogether clear to him. Some men are called good, simply because they are better than most others. And yet there is not, in all the world, even one man whose heart and nature are undefiled by sin. Those, therefore, whom we call good are, before a most holy God, guilty, and deserving of punishment.

"Moreover, mark, that this world is not man's place of judgment Full judgment will not be till after death; and not till then will each receive exact and complete requital for his deeds. The present world, like a school, is a place where man is disciplined; and the happiness or misery which we here experience is not always requital, nor, when so, proportioned to our actions. In most cases, God sends happiness and misery to men, as being calculated for their good; but, for us, it is impossible to decide what is for any one's good, or the reverse. For none of us can

know another's heart and nature, and his history, past, present, and future, and the eventual result of his happiness or misery. Should we, then, pronounce all misery in this world to be evil, we should err greatly. We ought, rather, to consider misery to be sent to us, in this world, by God, in mercy, for our warning, that we may turn to Him, and so escape future punishment. Therefore, to entertain doubt as to God's justice, because of the distress of this world is most rash. If a man who has been blindly walking in the path of sin, has his heart opened by some great calamity, and takes warning, repents, and turns to God, must he not look upon that calamity as a great blessing from God ; and will he not praise God for it all his life long ?

"And do not suppose, that men of proper life and of amiable disposition have no need of the discipline which is furnished by misery. They too commit many an error, and have many a defect. And often it so occurs, that he who is a chosen servant of God is especially visited with affliction, not for punishment, but to the end, that he may be tried, like gold, in the crucible of misery, and thereby be purified. What folly then, to let the idea of evil be suggested, whenever one hears the name of misery, and, with one's feeble intellect, to decide as to its hidden causes !

" A former state of existence is often inferred from the fact that some persons are born blind, and others are born lame ; and it is asked : " Why has God made a number of men thus, while he has made many with a whole body ? is there not partiality in this ?"—But what are we, to attempt to find out the secret counsel of God ! Can we know the heart, and nature, and all the internal and external condition of another ? Who can say what good may accrue to the immortal souls of the lame and blind from their few days of misery ? It is very true, that, though God, in his great mercy, sends us various remedial miseries for the eternal benefit of our souls, still, so infatuated are we with sin, that most of us refuse to take warning from our misery, and to repent of our sins, and to turn to God. The fault is our own, however. As for God's dealing, it is mercy. Is it not written even in one of the books of the Hindus (the Bhāgavata-purāna), " From him whom I would favour, by little and little do I take away the riches ?"

" It remains for me to speak of the misery of infants and beasts. And here, entering upon a strictly logical argument, I would ask the Hindu: Is it certain, that suffering can have no just cause but offences ? When a man commits a great state-crime, the king has him executed, and confiscates his property. As a consequence, and even though they may have taken no part in the crime, his children and household are involved in extreme distress. But does any one, for this, call the king unjust ? Or take this case. The king's subjects are in every way loyal, and their sovereign is perfectly satisfied with them. But an enemy comes to attack him. He orders his people to give their aid ; and thousands of them suffer greatly, or are slain, and that, although they have not offended against their lord, but, on the contrary, have always

obeyed him. Now, tell me, whether the king did any injustice in sending them to war. Understand, my design, in adducing these illustrations, is simply to refute the notion that, when misery befals any one, it must always be referred to his offences against the author of his suffering; and that it admits of no other explanation. I have now shewn the baselessness of this your maxim. The inference of a former state of existence, in the case of children, from observing that they experience suffering, can have no ground but this maxim; and, as this maxim is shewn to be false, the inference built upon it is so likewise.

"As concerns the fearful punishment which every evil-doer must suffer in the world to come, that maxim is, indeed, correct, but there is no satisfactory and convincing proof of it with reference to the frivolous distresses we suffer in this transitory life. Be assured, also, that the sufferings of infants and beasts, though to the looker-on they seem terrible, are very trivial in comparison with those of a person of full consciousness: for we know, with certainty, that, the less the consciousness, the less the pain. In fact, very likely a father and mother, when they see their infant in pain, suffer more than the infant itself. As for its pain, though we may see no fruit coming from it now, still you may be sure, that God sent it for some most good and salutary end; such an end, that, when it becomes known to us, we shall confess, that the misery from the pain is of no account whatever, as weighed against the consequent benefit.*

"Again, we learn, from the true Word of God, that the chief and primary cause of the entrance of pain into this world was sin; and that all misery has immediate or mediate connexion with man's bad deeds, or with his corrupted evil nature, which is the seed of ill-doing. Nevertheless, I affirm, that so deep and so far transcending our understanding are the ways of Almighty God, and in such a manner does He, in His inscrutable wisdom, educe various results from every single thing He does, that, assuredly, we cannot say, when a soul receives pain in this world, that such pain can have no just cause but in the sin the soul has committed. Many and many a just cause may it have, of which our feeble understanding can know nothing. †

* "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who subjected the same in hope; because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God." Rom. viii. 18—21. See also II. Cor. iv. 17, 18.

† "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out! For who has known the mind of the Lord? or who has been his counsellor? Or who has first given to him, that it shall be recompensed unto him again? For of him, and through him, and to him, are all things: to whom be glory for ever! Amen." Rom. xi. 33—36.

"How hasty is it, therefore, for us, when we contemplate the sufferings of beasts, or of children, or of any other creature, to conclude forthwith, that they had a former birth, and that they were then guilty of sin. To establish such a strange doctrine, satisfactory and convincing evidence is necessary. It is manifest that metempsychosis is most improbable. Hindus, because they have constantly heard of it from their childhood, look upon it as not improbable. Still, in reality, it is exceedingly improbable; and it does not deserve instant credit, that we have been in existence, times innumerable, and from duration without beginning, as gods, men, elephants, horses, dogs, cats, monkeys, mice, scorpions, and centipedes. What scenes we must have passed through, of which we have not, now, even the faintest remembrance! If it be replied, that as we who are grown up have forgotten many circumstances of our childhood and adolescence, so we have forgotten the circumstances of our former births, I would ask, whether, in those so many births, we were always like children. Moreover, though we forget many things that passed in our adolescence, there are thousands of other things, belonging to that stage of life, which remain in our memories all our lives long. Should it be replied, that it is not altogether inconceivable that at the time of each new birth, we must forget the transactions of the former birth, I assent. But there are many things that are not altogether impossible, which, yet, we are unable at once to believe. Is it wholly impossible, that wings should sprout out of an elephant, and that he should soar up into the clouds? At the same time, if any one should come and tell us, that he had seen such a thing, we should scarcely credit him off hand. Only on his producing the most indubitable evidence of the truth of what he was asserting, should we believe him; not otherwise. For, in proportion as a thing is extraordinary, we require strong proof of it. And, inasmuch as metempsychosis is in the highest degree improbable, and is supported by no satisfactory and convincing evidence, I cannot accept it; for your maxim that suffering always presupposes individual sin, and cannot otherwise be accounted for, is, as I have shewn, untenable."*

* To these arguments against metempoychosis may also this be added, that every one who is rewarded or punished *ought to know why he is rewarded or punished*; for otherwise no good can come from his being rewarded or punished.

THE THIRD PART.

THE GRAMADEVATAS, I. E. TUTELAR DEITIES, AND DEMONS.*

INTRODUCTION.

Besides the gods and goddesses that have been described in the second part of this Genealogy, these heathens worship also another set of deities, called கிராமதேவதைகள் Grāmadēvatas, i. e. tutelar deities, which are supposed to protect the fields, villages, and towns from evil spirits, and to ward off all sorts of plagues, famine, pestilence, war, conflagration, and inundation, and are, in short, regarded as beings who, though they cannot bestow positive blessings, are able to prevent evil. They are, however, not so highly esteemed as the Mummūrttis and their families; as also the offerings that are made unto them differ greatly from those made to the latter, inasmuch as they consist, for the greater part, in bloody sacrifices of unclean animals, such as swine, goats, and cocks, which are offered up by people of the lower orders; for the Brahmans shrink from shedding blood.†

The Grāmadēvatas are, with the exception of Ayenār, females; and concerning them a heathen wrote: "The female Grāmadēvatas originated in the Parāsakti, and enjoyed once great glory with the divinity, but having become proud and arrogant, they were cursed and banished to this world, where they have got the office to protect men from the evil spirits among whom they reign as queens. At the end of the world,

* In order to make the account of the Grāmadēvatas clearer than it is in the German original, the translator has remodelled the whole, substituting for Dr. Germann's scattered remarks an appendix of one piece.

† The worship of the tutelar deities and the demons that are associated with them forms, in fact, a distinct religion, which differs very much from that of Siva and Vishnu, but has, on the other hand, much in common with the Sakti-worship. The Brahmans and others of the higher castes are, in general, ashamed of worshipping the Grāmadēvatas and their associates; yet, in great distress when their faith in Siva or Vishnu fails them, then they too very often make a vow to one or another of the Grāmadēvatas (if possible without the knowledge of others): so prevalent and strong is the belief that the tutelar deities can procure help in distress.

however, the curse will be removed, and then they will again be united to the Pārāsakti, and regain their former glory. Meanwhile we worship them as our guardians, and celebrate annual festivals in honor of every one of them."

The Grāmadēvatas, properly so called, are: Ayenār, with Pūranai and Pudkalai, his two wives; Ellammen, Māriammen, Ankālammen, Bhadrakāli, Pidāri, Chāmundi, and Durga; and among the various images that are found in their pagodas together with their own, that of Vīrabhadra, of whom we shall give particulars, is the principal one; and including in this part also the Evil Spirits from whom the Grāmadēvatas are to protect men, it will consist of the following six chapters.

Chap. I. Ayenār, with Pūranai and Pudkali.
Chap. II. Ellammen and Māriammen.
Chap. III. Ankālammen and Bhadrakāli.
Chap. IV. Pidāri, Chāmundi, and Durga.
Chap. V. Vīrabhadra.
Chap. VI. The Demons, named Pēygel and Bhūtas, and the Giants, called Rākshasas and Asuras.

CHAPTER I.

Ayenār, with his two Wives, Pūranai and Pudkalai.

The chief and the only male deity among the Grāmadēvatas is ஐயனார் Ayenār (lord). He is also named அரியரபுத்திரன் Hari-Hara-putra, i. e. Vishnu-Siva's son, because he is said to owe his origin to the union of Siva with Vishnu in a female form, called Mōhini. Ayenār is represented by a human form in a sitting posture, with a red skin, a crown on his head, and pearls in his locks. On his forehead he wears the mark of the Saivas, which is made with sacred ashes of burnt cow-dung; on his ears and neck he is adorned with pearls, and on his breast with a sort of ribbon; while his arms, hands, feet, and his whole body hang full of various jewels and ornaments. In his right hand he holds a sceptre, to indicate that he rules as a king among the devils. Round his body and his left leg he wears a kind of belt, called வாகுப்பட்டை Bāhupaddai, which is also used by sages and others when they sit. From his shoulders garlands hang down. The upper part of his body is uncovered, whilst the lower is covered with a motley garment.

Ayenār's two wives, பூரணை Pūranai and புட்கலை Pudkalai, are represented as having natural bodies of a yellow color, with crowns on their heads, holding flowers in their hands, and being on the whole adorned like the other goddesses. Pūranai wears on her forehead the mark of Kastūri, and Pudkalai that of Siva made with sacred ashes. Thus they sit to the right and left of their husband.

The pagodas of Ayenār are so numerous that there is one almost in every village. They are, however, small, and stand usually at some distance west of the village in a grove. At their entrance stand two door-keepers, called முன்னடியார் Munnadiyār (head-servants), who have crowns on their heads, and thick sticks in their hands, and are, with lions' teeth in their mouths, altogether terrible. In the first apartment stand seven small figures of stone, called சத்தமாதாக்கள் Sapta-mātās, i. e. seven matrons, who are under a curse. Their names are as follows: 1. திரிகரசூரி Trikara-sūri (the three-handed demoness); 2. முயகரசூரி(?) Muyakara-sūri; 3. இரத்தசாமுண்டி Rakta-Chāmundi (blood-Chāmundi); 4. காட்டேரி Kāttēri (sylvan demoness); 5. பகவதி Bhagavati (goddess); 6. வாலசத்தி Bāla-Sakti (the young Sakti); 7. புவனசத்தி Bhuvana-Sakti (world-Sakti). In the same apartment are also two images of Vighnēsvara, and these as well as those mentioned before are now and then

worshipped with offerings. In the inner apartment is Ayenār with his two wives, and round about them stand seven figures of stone, representing virgins, which are however not worshipped. In front of the pagoda stands an altar of stone for bloody sacrifices ; and by the side of it is very frequently a vault with great figures of wood, representing elephants, horses, birds, demons, etc., which are used, at festivals, as conveyances for Ayenār and his wives. Moreover, close by the temple, on both sides of it, stand many and various figures of clay, among which are Ayenār's generals, called பாளையக்காரர் Pālaiyakkārer. These figures are presents to the god from people who called on him in their sickness and recovered.

Ayenār is worshipped daily, two or three times, with drink-offering, meat-offering, and incense. For this business, not unfrequently a Brahman is engaged ; whilst for the bloody sacrifices of swine, goats, cocks, etc., and the libations of strong drink, that are likewise made to the god, a Sūdra, usually a Pandāram (a Saiva devotee), is employed, who gets afterwards all those offerings, as well as others consisting in boiled rice and various eatables.

In honor of Ayenār, the inhabitants of each village celebrate every year, usually after the harvest, a festival, called ஐயனார்திருநாள் Ayenār-Tirunāl (A.'s holy day). The time of its celebration is not fixed, but it must be observed every year ; and it lasts in some places seven, in others nine days, during which the images of Ayenār and his wives are adorned and carried about in the streets, every morning and evening, on the figures mentioned above ; whilst on the ninth day, they are dragged along on a car. At this festival, every inhabitant is bound to make an offering to the god, consisting in rice and other eatables, or in goats, swine, and cocks, every one according to his ability. At the same time, Ayenār, together with his wives, is praised for having kept watch over the place throughout the year, and invoked to do the same in future. And should a great calamity befall the villagers, then they bring him only the more offerings, asking him to drive away the devils which they suppose to be the cause of all the evil.

There are no books written about Ayenār and the other Grāmadēvatas ; but some stories are related of him in the Purānas, and some forms of prayer and praise have been made in his honor. Of his various names the following may be mentioned ; 1. திருமுடிச்சேவகர் Tirumudi-sēvaka (the warrior with the sacred crown) ; 2. நல்லசேவகர் Nallasēvaka (the good warrior) ; 3. புறத்தவன் Purattavan (he who is by the side as watchman) ; 4. பூங்கடல்வண்ணன் Pūnkadelvarna (the sea-colored) 5. சாத்தன் Sāttan (a corruption from the Sanscrit "Sāstā," teacher) ; 6 பூரணை கேள்வன் Pūranai-kēlvan (Pūranai's husband); 7. புட்கலைமணாளன் Pudkalai-manālan (Pudkalai's husband) ; 8. யோகி Yōgi (ascetic) ; 9. ஆரியன் Arian (priest) 10. அறத்தைக்காப்போன் Arattaikkāppōn (the preserver of virtue) ; 11. வெள்ளையானையூர்தி Vellaiyānaiyūrti (the rider on a white elephant); 12. அரியர Hari-Hara; 13. அரியரபுத்திரன் Hari-Hara-putra; 14. ஐயன் Ayan (lord) etc.

Concerning Ayenār a heathen wrote us follows. "Ayenār dwells everywhere in the world where there are men and demons. He is a king among the demons; and to induce him to protect us from evil spirits, we make unto him various sacrifices, consisting in goats, swine, cocks, palm-wine, boiled rice, and other eatables. All he can do is, to ward off evil: good things, salvation, he cannot give; and the same is the case with his wives, who are worshipped together with him."

CHAPTER II.

Ellammen and Māriammen.

The Grāmadēvata எல்லம்மன் Ellammen has, in local traditions, been identified with Rēnuka, the wife of Jamadagni, and mother of Parasurāma. The legend of Parasurāma and his mother is related in the Mahābhārata, and a translation of the same is inserted in Wilson's Vishnu Purāna, and this the translator gives here, together with the variations and additions that are found in the local traditions.

"Jamadagni, the son of Richīka, was a pious sage, who, by the fervour of his devotions, whilst engaged in holy study, obtained entire possession of the Vēdas. Having gone to king Prasenajit, he demanded in marriage his daughter Rēnuka, and the king gave her unto him. The descendant of Bhrigu conducted the princess to his hermitage, and dwelt with her there, and she was content to partake in his ascetic life. They had four sons, and then a fifth, who was Jāmadagnya (or Parasurāma), the last but not the least of his brethren (according to the Vishnu Purāna, "a portion of Nārāyana, the spiritual guide of the universe"). Once when her sons were all absent, to gather the fruits on which they fed, Rēnuka, who was exact in the discharge of all her duties, went forth to bathe. On her way to the stream (local tradition names the Kāvēri) she beheld Chitraratha, the prince of Mrittikāvatī, with a garland of lotuses on his neck, sporting with his queen in the water, and she felt envious of their felicity. (Local tradition says, she beheld in the water the shadow of heavenly choristers flying through the air.) Defiled by unworthy thoughts, wetted but not purified by the stream, she returned disquieted to the hermitage, and her husband perceived her agitation. Beholding her fallen from perfection, and shorn of the lustre of her sanctity, Jamadagni reproved her, and was exceeding wroth. Upon this there came her sons from the wood, first the eldest, Rumanvat, then Sushena, then Vasu, and then Visvāvasu ; and each, as he entered, was successively commanded by his father to put his mother to death ; but amazed, and influenced by natural affection, neither of them made any reply : therefore Jamadagni got angry, and cursed them, and they became as idiots, and lost all their understanding, and were like unto beasts or birds. Lastly, Rāma (Parasurāma) returned to the hermitage, when the mighty and holy Jamadagni said unto him, "Kill thy mother, who has sinned ; and do it, son, without repining." Rāma accordingly took his axe, and struck off his mother's head. (Local traditions add : The mother took refuge with the Pariahs, and when these would not give her up, he killed all together with his mother, and brought her head to

his father.) Upon this the wrath of the illustrious and mighty Jamadagni was assuaged, and he was pleased with his son and said, "Since thou hast obeyed my commands, and done what was hard to be performed, demand from me whatever blessings thou wilt, and thy desires shall be fulfilled." Then Rāma begged of his father these boons: the restoration of his mother to life, with forgetfulness of her having been slain, and purification from all defilement; the return of his brothers to their natural condition; and, for himself, invincibility in single combat, and length of days: and all these did his father bestow." (Local tradition adds: Parasurāma went with the head of his mother to the place where he had killed her, and when he could not find her body among the multitude of slain Pariahs, he put it on the body of a Pariah woman; and this then became the tutelar deity Ellammen.)

Ellammen is represented in a sitting posture, with a red skin, a fiery face, and four arms and hands. On her head she wears a crown, round which there are serpents; for these heathens say that her pagodas are abodes of serpents; and when they see snakes, they call on Ellammen to drive them away. On her forehead she has three streaks of sacred ashes, and on the whole she is adorned like the other goddesses. In her four hands she holds respectively a kind of drum, called Damaru; a trident, called Sūla; a bundle of ropes, called Pāsa, and the skull of Brahmā's fifth head, which was cut off by Siva. Of this skull it is said that it attracts all the blood shed on earth, and does nevertheless never get full; and inasmuch as the Grāmadēvatas receive bloody sacrifices, they usually hold it in their hands. An image of the above description, cast of metal, is found in her pagodas; but her principal image, to which offerings are made, is of stone, representing but her head, in the earth, to indicate that only her head was made alive, and put on the body of another woman.

The temples of Ellammen are numerous, but usually very small. The images found in them, besides that of herself, are the following: 1. சமதக்இனிமாரிஷி Jamadagni Mā-Rishi, her husband, who ordered her to be killed; 2. போத்துராசா Pōtturāja (bull-king), her herald; 3. மல்லகசெட்டி Mallagachetti, a hero who assists her in battle; 4. பரசுராமன் Parasurāma, her son, said to be an incarnation of Vishnu; 5. உயிர்த்துண்டிற்காரர் Uyirttundilkārer, her servants who, having themselves died a violent death, catch those who die a violent death, and bring them into Ellammen's society; 6. Vighnēsvara with his elephant's head; 7. Bhadra-Kāli; 8. மாத்தாங்கி Māttāngi, the Pariah woman on whose head Ellammen's (Rēnuka's) head was put. Besides these, there are sometimes also images of large serpents in her pagodos, to which the people make a Salām (an Arabian word meaning peace, the usual salutation in India), or a bow.

The priest in her pagodas is a Pandāram (a Saiva devotee), who makes offerings to her on every Friday, or oftener. But she is also worshipped by common people in various ways. When somebody is bitten by a poisonous snake, he calls on Ellammen. When the fishermen cannot go

out fishing, or when they are in danger at sea, they vow something to Ellammen; and when they catch large fishes, they bring her of them, together with large bones, many of which lie before her pagodas. Also others make a vow to her in danger. In her honor a large festival is celebrated every year, lasting eight days, on which she is carried about and receives sacrifices, consisting of swine, goats, and cocks, which are beheaded before her pagoda, and then eaten by the people, excepting the heads which belong to the priest. Besides this, they bring also a great quantity of boiled rice, which is consumed by the priest and those who carry about the images. At this festival, they have, moreover, a cruel play in honor of the goddess. Some get a hook fastened in the skin of their back, and are then swung hanging on a high pole. The same thing they do also at the festivals of Ayenār and Māriammen, though not every year.*

As regards மாரியம்மன் Māriammen (literally the mother of death, or of contagious diseases, more especially of the small-pox), she is supposed to inflict the small-pox, measles, and similar diseases, and also to deliver from them. Those, therefore, who get the small-pox believe that the disease is owing to the wrath of Māriammen, which must be appeased with offerings. Sometimes it happens that those who have the small-pox, of which there are three kinds, and among them a fatal one, are forsaken by their friends under the pretext of avoiding the wrath of Māriammen; and of those who die of it, the people say that the goddess has fetched them into her company. Māriammen is represented in a sitting posture, with four hands, in which she holds the same weapons as Ellammen. Her pagodas are to be found every where, usually at some distance from the villages in groves. Many of them are somewhat large, and surrounded by a wall, within which there is a vaulted stage, containing figures of wood, on which she is carried about at festivals; and in front of all of them stands an altar of stone, called பலிபீடம் (sacrificial altar). In the pagoda stands her image of stone, together with that of Vighnēsvara. But her image is also made of metal; and small images of wood or stone, representing all the different Grāmadevatas, are sometimes found in the houses of these heathens. Opposite to her pagoda stands a little temple, in which are the following images: 1. Vīra-Bhadra;† 2. Mātlāngi; 3, சுக்குமாத்தடிக்காரர் Sukkumāttadikkārer (the wearers of a staff called Sukkumāttadi), her door-keepers; 4. காத்தான் Kāttān, a chief among the demons, concerning whom a heathen wrote as follows: "Kāttān was born of the wife of a Brahman in adultery, and being exposed by his mother, he was found

* The translator witnessed this cruel play on a preaching excursion in 1863 at Periapaliam, about 20 miles north-west of Madras; and when he asked some of those who had undergone the torture why they had undergone it, they said, "In order to fulfil a vow to the goddess who has saved us out of great danger."

† See a description of Vīra-Bhadra's image in the following chapter, and an account of his origin and feats in the fifth chapter of part iii.

and brought up by a Pariah. When grown up, he practised black arts, by which he knew the hour and manner of his death, viz., that he should be put on the spit. He was much addicted to fornication, and violated all the Pariah women in that place. The men therefore tried to lay hold on him, in order to put him on the spit, but they could not get him. At last he put himself on the spit, telling the people that they would never have succeeded in getting him, but inasmuch as the hour of his death was come, he would herewith kill himself. Thus he died and was received into the service of Māriammen, that he might bring to her all who die by their own hands." Of him the people are more afraid than of Māriammen, wherefore most goats and cocks are sacrificed to him. 5, இடைப்பெண் Idaippen (shepherd woman), a Pariah woman, who gave Kāttān butter-milk when he was athirst on the spit; 6, பாப்பாத்தி Pāppātti, the daughter of a Brahman, stolen and kept as a mistress by Kāttān; 7, செட்டிப்பெண் Chettippen, the daughter of a merchant, likewise stolen and abused by Kāttān. Besides these images, there are many more figures of clay, both within and without the enclosure of the pagodas, all of which are presented, in fulfilment of vows, by people who recover from the small-pox. These, however, are not worshipped, but regarded simply as ornaments.

In those pagodas which have a tolerably good income, Māriammen receives an offering daily, in the poor ones only on Friday. Besides the ordinary offerings that are made to her by the priest, she receives also now and then extraordinary offerings, consisting of eatables, which are laid before the pagoda by women who desire something of her, or wish to thank her for deliverance from evil; and these offerings belong to the priest and other servants of the pagoda. Moreover, in her honor an annual festival is celebrated, which lasts eight days, when her image is carried about every morning and evening. On the last and principal day, many thousands of people, more especially women, gather together near her pagoda, kindle fires, boil rice and other things, and make offerings therewith to Māriammen. The men bring goats, swine, and cocks, and beheading them before the pogoda, ask the goddess to protect them and theirs in the coming year from all evil. They have at the same time also dancing and other plays. This festival is not celebrated at a fixed time, but whenever it is convenient to the people of a place.

There are no books written about Māriammen, but a few stories are told of her in various books; and therefore she has also got a certain number of names, viz., 1, மாரி Māri (death, small-pox); 2, மாரியம்மை Māriammai (mother of death or small-pox); 3, மாத்தாங்கி Māttāngi; 4, மோடி Mōdi (show, enchantment); 5, கொற்றி Koddi (the valiant female); 6, சூரி Sūri (heroine); 7, வடுகன்தாய் Vadugantāi, or 8, வடுகி Vadugi (Vadugan's, [i. e. Bhairava's] mother); 9, மகாப்பெருந்தேவி Mahāperundēvi (the very great goddess); 10, காடுகாள் or காடுகாளம்மை Kādukālammai (the forest-goddess); 11, கோமளவல்லி Kōmala-valli (the beautiful female); etc.

In conclusion we quote from a letter of a heathen the following passage : "Māriammen presides over the small-pox and similar diseases, that is to say, she sends them, and removes them. Those, therefore, who get such diseases pray to her, and get an offering made unto her, that she may remove them. And when it happens that one or another of her devotees gets possessed of a devil, he calls on her to cast out the evil spirit, and is then made whole by her ; for the devils, among whom she, together with the other Grāmadēvatas, rules as a queen, obey her."

CHAPTER III.

Ankālammen and Bhadrakāli.

The Grāmadēvata அங்காளம்மன் Ankālammen is represented by an image with four arms and hands, two of which she raises, holding in the right one a certain weapon of wood and leather, with a snake round about it, and in the left one a cord, called Pāsa, with which she is supposed to draw the souls of dying people to herself; and in one of the other two of her hands she holds the skull of Brahma, whilst the fourth is empty. On her head she wears a crown; behind her ears, two flowers; and in them, large ear-rings. Her hair is erect, and near her are two lamps which however, do not always burn. Otherwise she is adorned like the other goddesses.

As regards Ankālammen's pagodas, they are in some places very small, in others larger, and on the whole like those of Ellammen and Māriammen. In the inner apartment stands Ankālammen, and in the outer one the following images are found: 1, வீரபத்திரன் Vīrabhadra, having erect black hair, with a crown on his head, lion's teeth in the mouth, the mark of Siva on his forehead, two white flowers behind his ears, and streams of fire issuing from his whole body. He has fourteen arms and hands, of which four are empty, and in the remaining ten he holds, respectively, a sword, a trident, a shield, a sort of drum, a bell, a flower, two arrows, and a large spear. He wears, moreover, a long string of skulls; and has sometimes only four, sometimes sixteen or more heads. According to the Purānas he ought to have 1000 heads and 2000 arms, but such a monster could hardly be made.* 2, பெரியதம்பிரான் Periyatambirān (the great god), an image similar to that of Isvara, and meant to represent the lord of the sacrifice of Daksha [concerning which see the story of Vīrabhadra]. 3, இருளன் Irulen (a savage); 4, இரணவீரன் Ranavīra, and 5. பாவாடைவீரன் Pāvādaivīra, both heroes among the demons. 6, உயிர்த்தூண்டிற்காரர் Uyirtundilkārer, servants of Ankālammen, whose business is to bring those who die by their own hands into the society of their mistress; 7, தீக்குதித்தம்மாள் Tīkkuthittammāl, a woman who jumped into the fire, and is said to have done many signs after her death; 8, காட்டேரி Kāttēri, a mighty demoness, of whom these heathens are very much afraid, and whom they worship in order to propitiate her. All these images, which are usually made of wood, are worshipped with offerings; but the multifarious figures of clay within and without the enclosure of the pagodas are not worshipped.

* Regarding Vīrabhadra's origin and exploits see the fifth chapter.

The image of Ankālammen which stands in the inner apartment of the pagoda is worshipped every Friday, or oftener, with drink-offering, meat-offering and incense. Besides these ordinary offerings, she gets now and then also a thank-offering from her devotees; and, like the other goddesses, she enjoys a yearly movable festival, lasting seven or nine days, on which her image of metal is carried about, every morning and evening with dance and music; and the last and principal day is celebrated like the last day of Māriammen's festival. Her office is, to ward off evil, and to cast out devils.

The goddess பத்திரகாளி Bhadrakāli (the strong Kāli) is said to have been Isvara's wife, but to have become arrogant, in consequence of which she was banished to this world, where she is now one of the queens who rule over the demons, and protect men from them. She is represented in a dancing attitude; for she danced once in emulation with Isvara who, for this reason, is called பேயோடாடி Peyōdādi (the dancer with a devil), and represented in a dancing attitude in the large and famous pagoda at Chitambaram, where, at the annual great festival, his dancing with Bhadrakāli is acted. Bhadrakāli wears on her head a fiery crown, round which are serpents, and her whole body is glowing with fire. On her forehead she has Isvara's mark of sacred ashes, and in her mouth two great lion-teeth. She has ten arms and hands, four of which are empty, and in the other six she holds, respectively, a rope, a parrot, a lance, a kind of drum round which is a snake, a trident, and fire. An image of this description is found in her pagodas, together with Vighnēsvara, Vīrabhadra and Aghōra. The last one, supposed to be a form of Isvara, is represented in a dancing attitude, having fourteen arms and hands, in which he holds various weapons. On his head, he wears a crown; in his long erect locks, on one side Ganga, and on the other the Moon; on his forehead, the Saiva sign made with sacred ashes; and on his feet, wooden slippers, in which he danced with Bhadrakāli; whilst garlands hang down from his shoulders.

Concerning Aghōra a heathen wrote as follows: "There was once a mighty giant, named மருத்துவன் Marutva, who did very severe penance, till the divinity appeared unto him, and asked him what he desired for his penance; whereupon he required the boon that all he thought should immediately come to pass, and that no one should be able to overcome or kill him. The divinity granted him this boon; upon which he conquered many countries and expelled the kings, who went then to Isvara to complain to him of the giant and to ask him to redress their wrongs. Isvara promised help, and sent forth Bhadrakāli to destroy the giant; but she was not able to do so. Then he sent all the gods against him; but they also could not overcome him. At last Isvara himself coming forth from a Linga in the terrible form of Aghōra which stands in Bhadrakāli's pagodas, destroyed the tyrant. This happened at திருவெண்காடு Tiruvenkādu, where the principal image in the pagoda is Aghōra with Bhadrakāli."

In those of her pagodas which have a good income, Bhadrakāli is daily

once worshipped in the inner apartment, with offerings similar to those made to Isvara and Vishnu, which are usually performed by a Brahman. But the sacrifices made on the altars before the pagodas, and consisting of swine, goats, cocks, strong drink, and other things, are performed by Sūdras or Pariahs; for the Brahmans will have nothing to do with the shedding of blood, though they, too, believe, that the Grāmadēvatas and the chief among the devils cannot be made propitious except by the shedding of blood. Human sacrifices, however, are not made at present. But, in former days, human victims were offered on various occasions.* Moreover, Bhadrakāli and the other Grāmadēvatas are believed to assist in the practice of black arts. When the wizards do their wicked things, they make a circle with different figures, mutter certain invocations addressed to the devil, and make one represent the devil, who speaks then through him as his medium with the wizard, and tells him what must be done before his request can be fulfilled.

Like the other Grāmadēvatas, Bhadrakāli enjoys an annual festival, which lasts seven or nine days, and is, on the whole, celebrated like the festivals of the other tutelar deities. There are no special books written about Bhadrakāli, but as there are several stories related of her in connection with Isvara, she has got various names, of which the following may be mentioned: 1. சூரி Sūri (heroine, demoness); 2. காளி Kāli (the black one); 3. மாலினி Mālini; 4. எண்டோளி Endōli (the eight-shouldered); 5. சூலி Sūli (she who wears a trident); 6. தேவி Dēvi (goddess); 7. வீரி Vīri (heroine); 8. மாதா Mātā (mother); 9. கங்காளி Kankali (she who wears skeletons); 10. வேதாளி Vētāli (demoness); 11. மதங்கி Matangi (the young woman); 12. பைரவி Bhairavi (the Sakti of Bhairava); 13. சாமுண்டி Chāmundi; 14. வல்லணங்கு Vallanangu (the malevolent goddess); 15. ஐயை Ayai (mistress); 16. யாமளை Yāmalai. 17. அலகைக் கொடியாள் Alagaikkodiāl (she on whose banner a devil is painted); 18. மதுபதி Madhupati (mistress of ardent spirits); 19. யாளியூர்தி Yāliyūrti (she who rides the lion); 20. உலவியமாயை Ulaviyamāya (walking deception); 21. முக்கண்ணி Mukkanni (the three-eyed).

* "The Khonds, a hill tribe in the province of Orissa, worship the earth as a goddess; and formerly, in order to obtain good crops, they considered it necessary to propitiate her by offering human blood. Children were stolen from the low country, and purchased by the Khonds as Meriah sacrifices. The boy was bound, his limbs were broken; the priest first struck him with an axe; and then all the people cut the living body into pieces, each carrying off a bloody morsel which was thrown in some part of their fields. This cruel practice has been greatly checked by the British Government. Moreover, formerly persons sometimes threw themselves before the car of Jaganātha, and were crushed to death by the ponderous wheels." (Manual of Geography.) See also chap. ii. of the appendix to part iv.

CHAPTER IV.

Pidāri, Chāmundi, and Durga.

These three, and indeed all the Grāmadēvatas, are very similar to each other, most of them being only different forms or caricatures of Pārvati.

As regards பிடாரி Pidāri, she is represented in a sitting posture, fire issuing from her whole body, to indicate her great wrath. On her head she wears a crown; in her erect locks, various ornaments; on her forehead, the mark of Siva; in the large holes of her ears, bulky jewels; and behind her ears, two flowers. She has four arms and hands, holding in them, respectively, a drum with a snake, a trident, the skull of Brahma, and a goad. Her throne is an altar. Her pagodas are numerous and of different sizes, containing besides the image of Pidāri also one of Vighnēsvara; and the entrance is guarded by two horrible door-keepers, called முன்னடியார் Munnadiyār. In the larger pagodas many more images of stone, representing her eighteen generals with their soldiers, as well as images of metal are found. In the small pagodas are the images of metal which are likely to be stolen, and therefore they are locked up in the larger ones till the annual festival, when they are brought forth. Nevertheless, now and then an image of metal is stolen. The image of stone, however, is never removed, and to it drink offerings and meat offerings with incense are made once a week by the priest; whilst on the altar before the pagoda, common people lay various other offerings, which the priest receives. The festival celebrated in her honor lasts seven or nine days, and is, on the whole, like those of the other Grāmadēvatas.

Concerning Pidāri a heathen wrote as follows: "Pidāri is one of the nine Saktis and a queen among the devils, who must obey her. Those who hang themselves, or take poison, or die suddenly some how or other, come into her society as devils, over whom she reigns, and whom she prevents from hurting men, for which reason the latter honor her by celebrating an annual festival; etc."

The Grāmadēvata சாமுண்டி Chāmundi is, on the whole, represented like Pidāri, only not sitting, but standing on the buffalo-head of the giant Mahisha, whom she is said to have slain with the two weapons of Vishnu called Sankha and Chakra, which she holds in two of her four hands. Concerning her one of these heathens wrote as follows: "Chāmundi is a form of Pārvati. When the latter went to see the great sacrifice of Daksha, she was slighted; and when she returned, in her anger, to Isvara to complain to him of the slight she had received, she was

stopped by the giant Mahisha-asura, who, having been a buffalo, and as such the vehicle of the sage Agastya, had, in consequence of Agastya's curse, become a giant with a baffalo's head. Pārvati first asked the giant, to let her pass by; and when he would not comply with her request, she fought with him and wounded him; but from his blood sprang new giants. In her great distress then, she called on Vishnu for help, who gave her his two weapons, the Sankha and Chakra. And by means of these weapons, which, absorbing all the blood, did not allow it to turn into new giants, she got the victory; after which she came, burning with wrath, to Isvara; but he, being disgusted with her furious appearance, banished her to the earth, to be a queen among the devils."

Another one wrote: "Chāmundi gives her devotees valour, and assists the wizards in the practice of the black art; wherefore she is more especially the patroness of warriors and wizards." In Chāmundi's pagodas, which are not numerous, stand the following images: 1. Chāmundi, both of stone and of metal; 2. Vighnēsvara; 3. Vīrabhadra, usually of wood.; 4 Uyirttūndilkārer; 5. ஏவற்காரப்பேய் Evelkarappēy, that is a demon who serves her as messenger. At her annual festival all these are worshipped with offerings; but Vighnēsvara gets also a share in the weekly offerings, which are like those made to the other Grāmadēvatas.

The last tutelar deity is named துர்க்கை Durga, and represented with a sheep's head, standing on the giant சிங்கமுகசூரன் Sinhamukhasūra, i. e. the lion-faced, whom she killed, though as often as his head was severed from his body a new one sprang up. Her head is fiery and adorned with different jewels. On her forehead she wears a crescent made with sacred ashes of burnt cow-dung. In five of her six hands she holds, respectively, a ring, a sword, a trident, a goad, and a skull. Of Durga various indecent stories are related, according to which she was the daughter of the lustful giantess Mahāmāya, and the sage Kasyapa, and in consequence of their cohabitation in the form of sheep, Durga was born with a sheep's head.

Durga has various names, of which the following may be mentioned: 1. பகவதி Bhagavati (goddess), after which name several of her pagodas are named; 2. நீலி Nīli (the blue one); 3. அசோமுகி Ajōmukhi (the sheep-headed); 4. சவுரி Sauri (heroine); 5. ஐயை Ayai (mistress); 6. வாள் கைக்கொண்டோள் Vālkaikondōl (she who holds a sword); 7. சூலி Sūli (she who holds a trident); 8. சுந்தரி Sundari (the beautiful); etc. Her pagodas correspond to those of Ayenār, and the principal images in them, besides her own, are those of Vighnēsvara, Vīrabhadra and Bhadrakāli. The officiating priest in her pagoda, called பூசாரி *Pūjāri* (sacrificing priest), makes offerings to her every Friday, and receives also those offerings which are now and then brought by the people in fulfilment of vows. The annual festival celebrated in her honor is just like the festivals of the other Grāmadēvatas; and she is, like Chāmundi, supposed to give valour, and to assist in the practice of the black art.

CHAPTER V.

Vīrabhadra.

*(From the Vāyu Purāna.)**

"In former times, the patriarch Daksha commenced a holy sacrifice on the side of Himavān, at the sacred spot of Gangadvāra, frequented by the Rishis. The gods, desirous of assisting at this solemn rite, came, with Indra at their head, to Mahādēva (Siva), and intimated their purpose; and having received his permission, departed in their splendid chariots to Gangadvāra, as tradition reports. They found Daksha, the best of the devout, surrounded by the singers and nymphs of heaven, and by numerous sages, beneath the shade of clustering trees and climbing plants; and all of them, whether dwellers of the earth, the air, or the regions above the skies, approached the patriarch with outward gestures of respect. The Adityas, Vasus, Rudras, Maruts, all entitled to partake of the oblations, together with Vishnu, were present. The four classes of Pitris, Ushmapās, Samapās, Ajyapās, Dhūmapās (or those who feed upon the flame, the acid juice, the butter, or the smoke of offerings) the Asvins and progenitors, came along with Brahmā. Creatures of every class, born from the womb, the egg, from vapour, or vegetation, came upon the invocation; as did all the gods, with their brides, who, in their resplendent vehicles, blazed like so many fires. Beholding them thus assembled, the sage Dadhīcha was filled with indignation, and observed, "The man who worships what ought not to be worshipped, or pays not reverence where reverence is due, is guilty, most assuredly, of heinous sin. "Then addressing Daksha, he said to him, Why do you not offer homage to the god who is the lord of life? Daksha spake; "I have already many Rudras present, armed with tridents, wearing braided hair, and existing in eleven forms: I recognise no other Mahādēva." Dadhīsha spake; "The invocation that is not addressed to Isa (Siva) is, for all, but a solitary and imperfect summons. Inasmuch as I behold no other divinity who is superior to Sankara (Siva), this sacrifice of Daksha will not be completed." Daksha spake; "I offer, in a golden cup, this entire oblation, which has been consecrated by many prayers, as an offering ever due to the unequalled Vishnu, the sovereign lord of all."

"In the meanwhile, the virtuous daughter of the mountain king (Pārvati), observing the departure of the divinities, addressed her lord,

* See Wilson's Vishnu Purāna p, 62—69. This story is also related by one of Ziegenbalg's correspondents, but as the version of the Vāyu Purāna gives more particulars, it has been preferred by the translator.

the god of living beings, and said; Whither, oh lord, have the gods, preceded by Indra, this day departed? Tell me truly, oh thou who knowest all truth, for a great doubt perplexes me. Mahēsvara spake; "Illustrious goddess, the excellent patriarch Daksha, celebrates the sacrifice of a horse, and thither the gods repair." Dēvi spake; "Why then, most mighty god, dost not thou also proceed to this solemnity? by what hinderance is thy progress thither impeded?" Mahēsvara spake; "This is the contrivance, mighty queen, of all the gods, that in all sacrifices no portion should be assigned to me. In consequence of an arrangement formerly devised, the gods allow me, of right, no participation of sacrificial offerings." Dēvi spake; "The lord god lives in all bodily forms, and his might is eminent through his superior faculties; he is unsurpassable, he is unapproachable, in splendour, and glory, and power. That such as he should be excluded from his share of oblations, fills me with deep sorrow, and a trembling, oh sinless, seizes upon my frame. Shall I now practice bounty, restraint, or penance, so that my lord, who is inconceivable, may obtain a share, a half or a third portion, of the sacrifice?" *

"Then the mighty and incomprehensible deity, being pleased, said to his bride; "Slender waisted queen of the gods, thou knowest not the purport of what thou sayest; but I know it, oh thou with large eyes; for the holy declare all things by meditation. By thy perplexity this day are all the gods, with Mahēndra, and all the three worlds, utterly confounded. In my sacrifice, those who worship me repeat my praises, and chant the Rathantara song of the Sāma Vēda; my priests worship me in the sacrifice of true wisdom, where no officiating Brahman is needed; and in this they offer me my portion." Dēvi spake; "The lord is the root of all, and assuredly, in every assemblage of the female world, he praises or hides himself at will." Mādēva spake: "Oh queen of the gods, I praise not myself; approach, and behold whom I shall create for the purpose of claiming my share of the rite."

* "This simple account," observes Prof. Wilson, "of Satī's (or Pārvati's) share in the transaction is considerably modified in other accounts. In the Kūrma Purāna, the quarrel begins with Daksha's being, as he thinks, treated by his son-in-law (Siva) with less respect than is his due. Upon his daughter Sati's subsequently visiting him, he abuses her husband, and turns her out of his house. She in spite destroys herself. Siva hearing of this, comes to Daksha, and curses him to be born as a Kshatria, the son of the Prachetasas, and to beget a son on his own daughter. It is in this subsequent birth that the sacrifice occurs. In like manner also the Linga, Matsya, Padma, Bhāgavata, and Skānda Purāṇas relate the dispute between father and daughter in more or less detail, and state that the latter put an end to herself.

From Satī's destroying herself from devotion to her husband, the notorious custom of widows' allowing themselves to be burnt with the corpse of their husbands derived its name Sati (virtuous wife), anglicized "Suttee."

Having thus spoken to his beloved spouse, the mighty Mahēsvara created from his mouth a being like the fire of fate; a divine being, with a thousand heads, a thousand eyes, a thousand feet; wielding a thousand clubs, a thousand shafts; holding the shell, the discus, the mace, and bearing a blazing bow and battle-axe; fierce and terrific, shining with dreadful splendour, and decorated with the crescent moon; clothed in a tiger's skin, dripping with blood; having a capacious stomach, and a vast mouth, armed with formidable tusks: his ears were erect; his lips were pendulous; his tongue was lightning; his hand brandished the thunder-bolt; flames streamed from his hair; a necklace of pearls wound round his neck; a garland of flame descended on his breast: radiant with lustre, he looked like the final fire that consumes the world. Four tremendous tusks projected from a mouth which extended from ear to ear; he was of vast bulk, vast strength, a mighty male and lord, the destroyer of the universe; and like a large fig-tree in circumference; shining like a hundred moons at once; fierce as the fire of love; having four hands, sharp white teeth, and of mighty fierceness, vigour, activity and courage; glowing with the blaze of a thousand fiery suns at the end of the world, like a thousand undimmed moons: in bulk like Himādri, Kaltasa, or Mēru, or Mandara, with all its gleaming herbs; bright as the sun of destruction at the end of ages; of irrestible prowess, and beautiful aspect; irascible, with lowering eyes, and a countenance burning like fire; clothed in the hide of the elephant and lion, and girt round with snakes; wearing a turban on his head, a moon on his brow; sometimes savage, sometimes mild; having a chaplet of many flowers on his head, anointed with various unguents, and adorned with different ornaments and many sorts of jewels; wearing a garland of heavenly Karnikāra flowers, and rolling his eyes with rage. Sometimes he danced; sometimes he laughed aloud; sometimes he stood rapt in meditation; sometimes he trampled upon the earth, sometimes he sang; sometimes he wept repeatedly; and he was endowed with faculties of wisdom, dispassion, power, penance, truth, endurance, fortitude, and self-knowledge.*

"This being, then, knelt down upon the ground, and raising his hands respectfully to his head, said to Mahādēva, "Sovereign of the gods, command what it is that I must do for thee." To which Mahēsvara replied, "Spoil the sacrifice of Daksha." Then the mighty Vīrabhadra, having heard the pleasure of his lord, bowed down his head to the feet of Prajāpati; and starting like a lion loosed from his bonds, despoiled the sacrifice of Daksha, knowing that he had been created by the dis-

* The translator has given the whole of the description of Vīrabhadra, as a specimen of the profuse and extravagant style of the Purānas, and the writings of the Hindus in general.

pleasure of Dēvi. She too in her wrath, as the fearful goddess Rudrakāli, accompanied him, with all her train, to witness his deeds. Vīrabhadra, the fierce, abiding in the region of ghosts, is the minister of the anger of Dēvi. And he then created, from the pores of his skin, powerful demigods, the mighty attendants upon Rudra, of equal valour and strength, who started by hundreds and thousands into existence. Then a loud and confused clamour filled all the expanse of ether, and inspired the denizens of heaven with dread. The mountains tottered, and the earth shook; the winds roared, and the depths of the sea were disturbed; the fires lost their radiance, and the sun grew pale; the planets of the firmament shone not, neither did the stars give light; the Rishis ceased their hymns, and gods and demons were mute; and thick darkness eclipsed the chariots of the skies.

"Then from the gloom emerged fearful and numerous forms, shouting the cry of battle, who instantly broke or overturned the sacrificial columns, trampled upon the altars, and danced amidst the oblations. Running wildly hither and thither, with the speed of wind, they tossed about the implements and vessels of sacrifice, which looked like stars precipitated from the heavens. The piles of food and beverage for the gods, which had been heaped up like mountains; the rivers of milk; the banks of curds and butter; the sands of honey and butter-milk and sugar; the mounds of condiments and spices of every flavour; the undulating knolls of flesh and other viands; the celestial liquors, pastes, and confections, which had been prepared; these the spirits of wrath devoured, or defiled, or scattered abroad. Then falling upon the host of the gods, these vast and resistless Rudras beat and terrified them, mocked and insulted the nymphs and goddesses, and quickly put an end to the rite, although defended by the gods; being the ministers of Rudra's wrath, and similar to himself. Some then made a hideous clamour, whilst others fearfully shouted, when Yajna was decapitated. For the divine Yajna, the lord of sacrifice, then began to fly up to heaven, in the shape of a deer; and Vīrabhadra, of immeasurable spirit, apprehending his power, cut off his vast head, after he had mounted into the sky. His sacrifice being destroyed, Daksha, the patriarch, overcome with terror, and utterly broken in spirit, fell then upon the ground, where his head was spurned by the feet of the cruel Vīrabhadra. The multitude of sacred divinities were all presently bound, with a band of fire, by their lion-like foe; and they all then addressed him, crying, "Oh Rudra have mercy upon thy servants; oh lord, dismiss thine anger." Thus spake Brahma and the other gods, and the patriarch Daksha; and raising their hands, they said, "Declare mighty being who thou art." Vīrabhadra said, "I am not a god, nor an Aditya; nor am I come hither for enjoyment, nor curious to behold the chiefs of the divinities: know that I am come to destroy the sacrifice of Daksha, and that I am called Vīrabhadra, the issue of the wrath of Rudra. Bhadrakāli also, who has sprung from the anger of Dēvi, is sent here by the god of gods to destroy this rite.

Take refuge, king of kings, with him who is the lord of Uma; for better is the anger of Rudra than the blessings of other gods."

"Having heard the words of Vīrabhadra, the righteous Daksha propitiated the mighty god, the holder of the trident, Mahēsvara. The hearth of sacrifice, deserted by the Brahmans, had been consumed; Yajna had been metamorphosed to an antelope; the fires of Rudra's wrath had been kindled; the attendants, wounded by the tridents of the servants of the god, were groaning with pain; the pieces of the uprooted sacrificial posts were scattered here and there; and the fragments of the meat-offerings were carried off by flights of hungry vultures, and herds of howling jackals. Suppressing his vital airs, and taking up a posture of meditation, Daksha, the many sighted victor of his foes, fixed his eyes and thoughts. Then the god of gods appeared from the altar, resplendent as a thousand suns, and smiled upon him, and said, "Daksha, thy sacrifice has been destroyed through sacred knowledge: I am well pleased with thee;" and then he smiled again and said, "What shall I do for thee? declare, together with the preceptor of the gods."

"Then Daksha, frightened, alarmed, and agitated, his eyes suffused with tears, raised his hands reverentially to his brow, and said, "If, lord, thou art pleased; if I have found favour in thy sight; if I am to be the object of thy benevolence; if thou wilt confer upon me a boon, this is the blessing I solicit, that all these provisions for the solemn sacrifice, which have been collected with much trouble and during a long time, and which now have been eaten, drunk, devoured, burnt, broken, scattered abroad, may not have been prepared in vain:" "So let it be," replied Hara, the subduer of Indra. And thereupon Daksha knelt down upon the earth, and praised gratefully the author of righteousness, the three-eyed god Mahādēva, repeating the eight thousand names of the deity whose emblem is a bull."*

* "The exploits," observes Prof. Wilson, "of Vīrabhadra and his attendants, are more particularly specified in the Linga, Kūrma, and Bhāgavata Purānas. Indra is knocked down and trampled on; Yama has his shaft broken, Sarasvati and the Mātris have their noses cut off; Mitra or Bhaga has his eyes pulled out; Pusha has his teeth knocked down his throat; Chandra is pummelled; Vahni's hands are cut off; Bhrigu loses his beard; the Brahmans are pelted with stones; the Prajāpatis are beaten; and the gods and demigods are run through with swords or stuck with arrows." "This is a favourite subject of Hindu sculpture, at least with the Hindus of the Saiva division, and makes a conspicuous figure both at Elephanta and Ellora."

"In the Vāyu Purāna, our text, no notice is taken of the conflict elsewhere described between Vīrabhadra and Vishnu. In the Linga Purāna, the latter is beheaded, and his head is blown by the wind into the fire. The Kūrma, though a Saiva Purāna, is less irreverent towards Vishnu, and after describing a contest in which both parties occasionally prevail, makes Brahma interpose,

and separate the combatants. The Kāsi Khanda of the Skānda P. describes Vishnu as defeated, and at the mercy of Vīrabhdra, who is prohibited by a voice from heaven from destroying his antagonist: whilst according to the Hari Vansa, Vishnu compelled Siva to fly, after having taken him by the throat and nearly strangled him. And according to the same Purāna, the blackness of Siva's neck arose from this throttling, and not, as elswhere described, from his drinking the poison produced at the churning of the ocean of milk."

CHAPTER VI.

Malignant Beings, viz.:

Demons, called Pēygel and Bhūtas; and Giants, named Rākshasas and Asuras.

Having hitherto spoken of the Grāmadēvatas or tutelar deities, we have now shortly to speak of the malignant beings, viz., demons and giants, from whom the former are to protect men. As regards the demons, they are devided into two classes, named பேய்கள் Pēygel (or பிசாசுகள் Pisāchas), and பூதங்கள் Bhūtas. The Pēygel are represented by horrible figures, quite black, with lean bodies and horrible faces, flying in the air, tormented by hunger and thirst. Concerning their origin these heathens have different opinions. Some say that they were in the beginning created as devils:—for these heathens regard God as the author both of good and of evil:—whilst others say that they were originally good creatures, who became afterwards wicked, for which reason they were cursed to be devils.

One of these heathens wrote concerning them as follows: "The demons or devils were created by God as such in the beginning, for the purpose of punishing and tormenting great sinners among men, both in this world and in that which is to come: for a part of the wicked must, after death, wander about in this world as ghosts in the company of devils, whilst others are cast into hell, and there tormented by devils." Another wrote: "Many creatures in different worlds became proud and abused their gifts, in consequence of which they were cursed and partly cast into hell, partly banished to this world, where they must wander about for a certain time as devils. And also those men who die by their own hands, or commit other great crimes, must haunt this world as evil spirits, called Pēygel or Pisāchas."

Over these devils the Grāmadēvatas are supposed to exercise authority; and the principal ones among them are represented by images, and to a certain extent worshipped along with the tutelar deities. Many of the devils take possession of men, and all are bent upon doing mischief. Of the great number of names that are given to the different devils, we mention the following: 1. கலகப்பேய் Kalaha-pēy, i. e. uproar-devil; 2. வண்டப்பேய் Vanda-pēy, i. e. impudence-devil; 3. சூதப்பேய் Sūdu-pēy, i. e. gambling-devil; 4. இறுமாப்புப்பேய் Irumāppu-pey, i. e. arrogance-devil; 5. கொடுமைப்பேய் Kodumai-pēy, i. e. cruelty-devil; 6. துஷ்டப்பேய் Dushta-pēy, i. e. wicked devil; 7. சூனியப்பேய் Sūnya-pēy, i. e. witchcraft-devil; 8. வஞ்சனைப்பேய் Vanjana-pēy, i. e. deceit-devil;

9. வர்மப்பேய் Varma-pēy, i. e. malice-devil ; 10. காமவிகாரப்பேய் Kāma-vikāra-pēy, i. e. lust-devil ; 11. கள்ளப்பேய் Kalla-pēy, i. e. theft-devil ; 12. மாயைப்பேய் Māya-pēy, i. e. illusion-devil ; 13. கள்ளுப்பேய் Kallu-pēy, i. e. palmwine-devil ; 14. சண்டைப்பேய் Sandai-pēy, i. e. strife-devil. Many more might be mentioned ; for these heathens specify as many devils as there are sins, and name some also after different places ; but the above may suffice. Many stories are related concerning devils, according to which they are able to change their forms at pleasure, and do great mischief, more especially when they take possession of men. Among the books that treat of devils, those best known are வேதாளகதை Vētāla-kathai, containing stories about familiar spirits, and நீலிநாடகம் Nīlinātaka, i. e. the play of the demoness Nīli. And inasmuch as these heathens believe that every sickness and every misfortune is caused by devils, they worship the chiefs among them, together with the Grāmadēvatas, in order that they should protect them from their subordinates. And when a person is believed to be possessed of a devil, then he is brought to the pagoda of a Grāmadēvata, where the devil is cast out with many ceremonies.*

The demons called Bhūtas are represented with small, thick bodies, of a red color, with pigtails round their heads, horrible faces, a lion's teeth in their mouths, and various ornaments all over their bodies. They are said to have been created for the purpose of being the servants of the gods, and supposed to be quite content and happy in doing the lowest services, which is not the case with the Pēygel.

Concerning the Bhūtas a heathen wrote as follows : "The Bhūtas were created in an enormous number, when Subhramanya made war with the giant Sūra, who had abused his power as king of the fourteen worlds, and was therefore destroyed by Subhramanya, and his army, which comprised all the Bhūtas, together with the 100,000 great heroes and their nine generals, and all the gods, 330,000,000 in number, so that on their march the seven oceans were emptied, the sun and moon covered with dust, and the stars appear to be pearls on their heads. And because the oceans were dried up, the king of the oceans complained to Subhramanya, whereupon the generalissimo of the enormous army gave orders that all should pass urine, by which the seven oceans became again full. In the battle itself, the Bhūtas, forming the vanguard, paved the way by slinging mountains against the enemy, and did thereby terrible execution."

After this war, which ended in the thorough defeat of Sūra and his host, the Bhūtas were taken into the service of the gods ; and a certain number of them was allotted to Ayenār and the other Grāmadēvatas, to assist them in ruling the devils, and to execute all their orders concerning wicked men who are to be tormented.

Regarding the origin of the giants called இராட்சதர் Rākshasas, these heathens have likewise different opinions ; some say that they were ori-

* As regards the manner in which this is done, see the appendix to part III.

ginally created as such; whilst others maintain that they were once good creatures, who, however, became proud, and were therefore cursed to be monsters, such as the Rākshasas are said to be. The most celebrated among them is இராவணன் Rāvana, the king of Ceylon or Lanka. He had ten heads, but is, for the sake of symmetry, usually represented with nine only, among which the one in the midst is greatest. On every one of his heads he has a crown; on every one of his foreheads, a streak of sacred ashes, and in every one of his mouths, a lion's teeth. He has twenty arms and hands, in which he holds different weapons, which he received from Isvara because of his severe penance. He sits on an exalted throne, and has his whole body decorated with jewels. His two brothers, கும்பகர்ணன் Kumbhakarma and விபீஷணன் Vibhīshana, are also famous. The former is said to have been a great sleeper; he awoke only once in a year, when he ate, and fought, and killed an enemy. His exploits in the war with Rāma are described in the book named கும்பகர்ணபடலம் Kumbhakarna-patala. As to Vibhīshana, he sided with Rāma, and was therefore made king of Lanka after Rāvana's defeat and death. Another famous and very cruel giant was வாணாசுரன் Bāna-asura. He is said to have had 1000 heads and 2000 arms, but usually he is represented only with one head and two arms. Also இரணியன் Hiranya, of whom we have heard something in connection with Vishnu's Narasinha-avatāra, was one of those mighty giants, who, having done severe penance, received exceedingly powerful weapons, which they used for tyrannical purposes. And though all the giants are said to have been extirpated by Vishnu, their spirits are supposed still to haunt this world.

Concerning them a heathen wrote as follows: "The principal ones among the giants called Rākshasas are Rāvana, his two brothers Kumbhakarna and Vibhīshana, and his son Indrajit. Rāvana received from Isvara, as a reward for his severe penance, great power and a splendid city, named இலங்காபுரி Lankapuri (in Ceylon), which was 700 leagues in circumference, but is now covered by the sea. Subsequently he became very proud and tyrannical, forcing even the gods and Rishis to do him menial services. But ultimately he was destroyed by Rāma, whose wife Sīta he had carried off. When the monkey Hanuman, who was sent out to seek her, came to Lankapuri, where she was in captivity, he uprooted all trees in Rāvana's beautiful garden; whereupon Indrajit captured him and brought him before Rāvana, who, in order to punish him, commanded that his tail should be surrounded with cloth, dipped into oil, and then kindled. This was done, but Hanuman took revenge by setting fire to the whole city, by which it was reduced to ashes. After this Rama himself came and destroyed Rāvana and his whole race with the exception of Vibhīshana, who had urged his brother to give up Sīta, and, when his advice was rejected, went over to Rama, for which Rāma rewarded him by making him king in the room of his brother."

As regards the other kind of giants called Asuras, they are said to have descended from Kasyapa, the father of Indra, and the Dēvas or demi-gods,

and a great giantess called Mahāmāya (great illusion).* They are very much like the Rākshasas and represented in the same manner. Regarding them a heathen wrote: "The Asuras were called into existence by Isvara for the purpose of punishing the gods for their slighting him at the sacrifice of Daksha. He pronounced a curse, according to which there was to originate a giantess called மகாமாயை Mahāmāya (great illusion), from whom should spring a race of giants called Asuras (non-gods), who should torment the gods and Rishis for a period of many thousand years. Accordingly, a great giantess, called Mahāmāya, originated, and by her union with the Rishi Kasyapa, the father of Dēvēndra, the king of the gods, the great giant Sūrapadma originated, and afterwards also Sinhamukhasura, a giant, with a lion's face, and 1000 heads and 2000 hands, and Tārakāsura, with an elephant's head. Sūrapadma being desirous of great power, did, together with his brothers, severe penance for several thousand years, in consequence of which he became king over all the fourteen worlds for 108 ages, during which time his race increased exceedingly, and used all the gods, Rishis, and kings very badly. But at last Dēvēndra and the rest of the gods did severe penance, by which they obtained from Isvara the promise that he would extirpate Sūrapadma and his race, which he then also did through his son Subhramanya."

Another wrote: "The Asuras, void of compassion, mercy, love, and humility, were very cruel, wicked, haughty, passionate, hurtful, and of an enormous size. But they are now altogether extirpated, so that there is not one of them left." Notwithstanding this, these heathens believe that they haunt still this world as spirits or ghosts, being bent upon doing mischief. Therefore, when they make a sacrifice, they invoke the regents of the eight corners of the earth to prevent them from coming near; and in like manner, they ask the Grāmadēvatas to protect them not only from the devils, but also from the spirits of the giants.

* Kasyapa, one of the seven great Rishis, married, according to various writings, two daughters of Daksha, named Dita and Aditi. From the former one the Asuras, also called Daityas or Danavas, are said to have proceeded; and from the latter; the Dēvas; and these two races were nearly always at war with each other. But according to the Vishnu-Purāna, the origin of the Asuras is as follows: "Brahma being desirous of creating the four orders of beings, termed gods, demons, progenitors and men, collected his mind into itself. Whilst thus concentrated, the quality of darkness pervaded his body; and then the demons (called Asuras) were born, issuing from his thigh."

APPENDIX TO PART III.

THE RELIGION OF THE SHĀNARS.*

(Extracted from the Rev. Dr. Caldwell's "Tinnevelly Shanars.")

"It does not throw much light upon the Shānār religion to describe it as a form of Hinduism. It is no doubt equally deserving of the name with most of the religions of India; but as those religions are not only multiform, but mutually opposed, the use of the common term "Hinduism" is liable to mislead. It is true that certain general theosophic ideas are supposed to pervade all the Hindu systems, and that theoretical unity is said to lurk beneath practical diversity. But this representation, though in some degree correct, is strictly applicable only to the mystical or metaphysical systems. Practically, the Hindu religions have few ideas and but few practices in common; and the vast majority of their votaries would be indignant at the supposition that their own religion, and the detested heresy of their opponents, are after all one and the same. Be this as it may, Missionaries have to deal, not with philosophical analogies or dead antiquities, but with the living and active religions of the heathen world. Their business is with the superstitions and practices of the heathen amongst whom they live, and with the opinions and local legends on which those superstitions are founded, according to the statement of the people themselves. Acting on this principle, Missionaries cannot consider Hinduism as one homogenous religion. The term "Hinduism," like the geographical term "India," is a European generalization unknown to the Hindus. The Hindus themselves call their religions by the name of the particular deity they worship, as "*Siva-bhakti*," "*Vishnu-bhakti*,"† &c. The only exceptions are in the case of some of the un-Brahmanical classes, such as the Shanars, who, though they hold a

* The Shānārs, a numerous tribe in the southern-most part of India, worship (as heathens) hardly any being besides the Grāmadēvatas and the Demons associated with them; wherefore a sketch of their religion, drawn by the Rev. Dr. Caldwell, the learned author of a "Comparative Grammar of the Dravidian or South-Indian Family of Languages," is thought to be a very appropriate appendix to Ziegenbalg's account of the Grāmadēvatas and Demons in this Genealogy of the South-Indian Gods.

The Shānārs are, for the greater part, engaged in cultivating and climbing the palmyra palm, the juice of which they boil into a coarse sugar; and whilst a considerable number of them have become cultivators of the ground, either as land-owners, or as farmers, there are others who support themselves by trade. But what makes the Shānārs most interesting is the fact of their being the tribe that, of all Indian tribes, numbers most converts to Christianity; for no less than about 80,000 of them profess now the Protestant Christian religion.

† Bhakti means devotion or faith.

different faith, have not philosophy enough to invent a distinctive name for it. Europeans popularly imagine that the temples and images and processions which they so frequently see belong to one and the same system. But the fact is that in certain cases they belong to totally different religions; and the deities that preside over each religion are, in the estimation of the votaries of the rival divinity, emanations of the principle of evil, beings who are and ever have been at war with the true deity, or are at best his unwilling servants, and whose worship is sin. It may be allowed to be abstractly probable that most of the religions of India have sprung from a common orgin. And occasionally we meet with a wandering devotee or book-learned mystic who asserts that all deities, whether Brahmanical or not, are one; that is, as he appears to understand it, all are alike objectively unreal. But such ideas obtain little sympathy amongst the people at large, whose religion is one of observances and distinctive signs, and with whom the beauty of an observance is its restriction to a particular locality and its contrariety to rival observances. I have thought it necessary to make this preliminary observation, because many seem to imagine that the nations of India possess but one religion; that the character of the various Hindu races, their superstitions and prejudices, are every where the same; that the best way to propagate Christianity in one part of India must be the best way every where; and that the Missionary has every where the same arguments to refute, and the same difficulties to encounter. Many a person who has derived his ideas of Hinduism from some particular school of Hindu metaphysics, or from the doctrines and rites considered as orthodox in a particular locality, has imagined himself acquainted with the whole subject; whereas he has become acquainted with only one phase of Hinduism; and in other parts of India, amongst races of a different origin and speaking a different tongue, would probably find the same system either quite unknown, or considered heretical. For instance, who has not heard of Vedantism? and what Missionary coming out to India has not felt some misgivings as to the result of his first controversy with Vedantist Brahmans? Yet in Tinnevelly, amongst a population of more than 800,000 souls, I think I may assert with safety that there are not to be found eight individuals who know so much of Vedantism as may be picked up by an European student in an hour from the persual of any European tractate on the subject. And though I have no doubt but that some persons may be found in Tinnevelly who profess the system, I have not yet *myself* met with, or heard of a single person who is supposed to profess it as a whole, much less understand it. On the other hand there are certain facts and truths proper to Christianity, such as the doctrine of our redemption by sacrifice, which are peculiarly offensive to some of the Brahmanical sects, and are supposed to be offensive to the Hindu mind every where, but which convey no offence in Tinnevelly; where the shedding of blood in sacrifice and the substitution of life for life are ideas with which the people are familiar."

"It is necessary to remember that many contradictory creeds are denoted by the common term Hinduism, in order to understand the religious condition of the lower castes in Tinnevelly. The Shanars, though not of the Brahmanical or Sanscrit-speaking race, are as truly Hindus as are any class in India. Nevertheless their connection with the Brahmanical systems of dogmas and observances, commonly described in the mass as Hinduism, is so small that they may be considered as votaries of a different religion. It may be true that the Brahmans have reserved a place in their Pantheon, or Pandemonium, for local divinities and even for aboriginal demons; but in this the policy of conquerors is exemplified, rather than the discrimination of philosophers, or the exclusiveness of honest believers."

"I shall now endeavour to illustrate the religious condition of the Shanars by giving some account of their creed and observances."

1. The Shanar Ideas respecting the Divine Being.

"It is not easy to determine whether it is part of their religious system, or not, to believe that there is a God, the creator of all things and the ruler of the world. I think the most that can be said is, that there are traces amongst them of a vague, traditionary belief in the existence of God. Christianity has been embraced by so many persons of this class, and has become so extensively known, that unmixed, unmodified heathenism can now rarely be met with amongst them. When Christians and heathens live together in the same village, and the children of both classes attend the same school, Christian expressions and even Christian ideas become common property. The names, titles, and attributes of God, of which Christians are accustomed to speak, are not unfrequently transferred to the use of some heathen divinity, or some old, indistinct abstraction; and on entering into conversation with the more intelligent and less bigoted heathens, you will find them representing, as entertained and confessed by every one naturally, truths which they themselves or their parents learned from their Christian neighbours. Hence, though almost every Shanar you meet will more or less explicitly acknowledge the existence of one supreme God and his creation and cognizance of all things, it may justly be affirmed that this acknowledgment springs from the silent influence or implicit reception of the Christian truths which have become so widely known. In just the same manner some of our Europeans philosophers purloin from Christianity a few elementary truths which man's unaided intellect never did or could discover, and style them "Natural Religion."

"It is usless to seek for traces of a belief in the existence of God in the literature of the Shanars; for that, if a few doggerel rhymes deserve the name, is either of Brahmanical origin and therefore foreign, or it is confined to the recital of the praises of demons, the power of incantations and the virtues of medicines."

"In searching for traces of an original belief in the existence of God, the only information I could obtain was found in the unprompted talk of old people in villages into which Christianity has not penetrated. The traces I have observed are such as follows. In their appeals to God, as knowing the truth of what they say, and in proverbial expressions, the term by which God is generally denoted signifies neither a particular divinity, nor a demon, but is a common term signifying "Ruler" or "Lord", and if you ask who this Lord is, or what is his name, they seem puzzled to know what to reply. Again, when sudden punishment overtakes a wicked man, it is generally attributed not to a devil, or to any [illegible] bearing a proper name, but to "the Lord." Monstrous births [illegible] prodigies are also ascribed to his will, with an implied, but so far [illegible]w, unexpressed acknowledgment that [illegible] the author of [illegible]ry course of nature. When a [illegible] dies, they may some times [illegible]ard abusing him whom they call "Ruler" [illegible] "Lord" for his w[illegible] mercy or blindness in slaying their child; and hence it may be su[illegible] by a charitable construction, that they consider him as the au[illegible] life. These scanty facts exhibit the only traces I have met w[illegible] a belief in the existence of God, apart from Brahmanical legends an[illegible] influence of Christianity. Wherever Christianity has been in tro[illegible], this so important article of belief becomes speedily a settled el[illegible] in even the heathen's creed. The mind, not pre-occupied by an o[illegible] tradition, at once gives its assent to a doctrine so pre-eminently r[illegible]. When he has to choose between the creation of the world b[illegible] mind and its uncaused eternal existence, even the untu t[illegible]ar does not hesitate long."

[illegible] Shanars nominally acknowledge as deities some of the most r[illegible] of the gods of the Brahmanical mythologies [illegible] generally s[illegible] they know only their names, and a few popular myths [illegible] [illegible] as heroes. And, with the exception of one solitary case, I [illegible] discovered the least vestige of their acquaintance with the [illegible] notion, so popular with the Tamil poets, that God is an all-[illegible] without qualities or acts."

[illegible] Notwithstanding their traditional use of the name of one God, it may be asserted that, practically, the Shanars are [illegible] of God's existence, and that their [illegible] faith [illegible] [illegible] not seem to have received from their fathers any [illegible] God's creation of the world or government of it. [illegible] to His Omniscience, except [illegible] confirmation [illegible] is [illegible] of all strife." They are never heard to "speak [illegible] works or of the glorious honor of His Majesty [illegible] without God in the world." This beautiful world, [illegible] philosophy, is to them a mere mass of dead matter [illegible] heart."

[illegible] it is that when heathen Shanars come in contact with Chris-[illegible] doctrine of the real existence of a Supreme Being and His [illegible]endence of the world, is one of the first things which

strike them with surprise. It sounds new in their ears, but they rarely oppose it, and generally, as has been said, learn to appropriate it. Hence also the line of argument frequently adopted by unlettered Native Christians in their intercourse with heathens, which at first sight seems so illogical, has some practical force in it, considering the persons to whom it is addressed. Their argument is after this sort: There is a God, and all things have been made by [illegible] therefore the Christian religion is the only true one. [illegible] y God, and th[illegible] argument was used; and the heat[illegible] have often been present [illegible] answer, as the Christian was trium[illegible] seemed as much pu[illegible] for [illegible]."

2.—The Shanar Ideas respecting a Future St[ate].

"It sometimes happens, however inconsistently, that heathens who are ignorant of the existence of a great First Cause, or [illegible] persuaded of His existence, believe in the life of the soul after d[eath]. But in the case of the Shanars I have not observed this inconsistency. As far as I have been able to learn, it does not appear to me that belief in the conscious existence of every human soul after death, much less belief in a state of rewards and punishments hereafter, forms any part of the Shanar creed. The only thing bordering upon this belief which I have noticed is the popular superstition upon which demonolatry is founded. When a person has died a sudden, untimely, or violent [death], especially if he had been remarkable for crimes or violence of temper in his life time, it is frequently supposed that his spirit haunts the place where his body lies, or wanders to and fro in the neighbou[rhood]. [If] this spirit were simply supposed to be the soul or desembod[ied spirit of] the deceased, without any material alteration in its attribu[tes, it] would clearly correspond with the European superstition [of] ghosts, a superstition founded on the Christian doctrine of th[e immorta]lity of the soul. But in the Shanar creed the annihilation [of the soul] or thinking principle, when the body dies, is th[e rule, and] its transformation into a ghost is only an occasional [exception in] particular cases; and besides, the Shanar spirit is [illegible] [regar]d the ghost of the deceased as a newly-born demon [illegible] [illegible] amplification of the bad features of the deceased p[erson] [illegible] [illegible] in which, with the acquisition of super-human [illegible] [illegible] super-human malignity. This belief sometimes tak[es the] [illegible] shape of a re-animation and spiritualization [illegible] [illegible] by a demon; but in its purely Shanar form it [illegible] [illegible] as leading to the supposition that the Shanars orig[inally] [possess]ed some obscure notions respecting the separate existence of the soul after death, of which this is the only remaining trace. They have, it is true, a primitive Tamil word denoting "a spirit" or ghost; but the word which denotes the soul, according to the Christian or philosophic meaning of the term, is a Sanscrit one, belonging consequently to the terminology of the different religion; and that word is little if at all u[sed]

or known, except by those who are familar with the phraseology adopted by Christians."

"Through the prevalence of Brahmanical ideas and rites amongst the higher classes of the Tamil people, and the partial imitation of the usages of those classes by the wealthier Shanars, a few things are occasionally observed which might be mistaken for traces of a belief in the immortality of the soul. For instance, the ceremonies performed in behalf of the dead are connected with the belief in their continued existence. But such ceremonies are performed only by a few of the more aspiring hanars, who like to imitate the manners of the higher castes; and the rahmanical origin of the ceremonies themselves is historically known. gain, some of the wealthier and more educated Shanars may appear hold the Brahmanical doctrine of the transmigration of souls; but eir belief in it is merely nominal, and only exhibited in half-earst. For instance, when a man is about to utter an enormous lie, he ll say with a knowing look, "if what I am going to tell be not true, y I be born a maggot." The belief goes no further; and expressions this kind are not heard amongst the mass of unchanged, unsophistited Shanars, whose ideas of the existence of the soul after death have taken even so crude a shape. In so far, therefore, as the psycholo- of the Shanars can be ascertained, it may be asserted as their opinion t in all ordinary cases when a man dies, he has ceased to be: there n end of his hopes and fears; and every thing that he was is dissied in the smoke of his incremation, or resolved into the earth in ich he is laid."

"The consequences of obliterating the doctrine of a future state from e creed, of reducing man to a merely material condition, and pre- the belief of his being called to account for his actions hereafter, adily be conceived by the Christian mind."

o common and so deeply rooted amongst the Shanars is the persua- hat at death the whole of man dies, that it is one of the most se- [illegible] ir sincere reception and consistent profession of Christianity, and their growth in grace; and not unfrequently when their faith is tried by some unusual disappointment or calamity, and found wanting, this hereditary materialism proves he cause of their relapse into demonolatry. To every consoling argu- ent they mutter in reply; "who has seen heaven [illegible] ell?"*

3.—The Shanar Worship of Devils.

"Hitherto the mind of the Shanars has appeared to be a dreary void,

* The above was printed in 1849. To judge from a sermon preached by Dr. Caldwell in 1866 about "Christianity in India and Indian Missions," the spiritual condition of the Shanar Christians has been greatly improved since, and is daily improving under the influence of the Word of God. (Translator).

a desert in which no trace of religious ideas is found. I have now to show how this desert has been peopled by a gloomy imagination with visions of goblins and demons."

"When Missionaries allude to the devil-worship prevalent in Tinnevelly, some persons seem to suppose that by the term "devils" we mean the gods worshipped by the people; and that we style them "devils" because their claims are opposed to those of the true God; and because fallen spirits are supposed to have been the inventors of the religions of the heathen world. It is thought that we use the term in a controversial sense; and I have known our use of it attributed to religious rancour and construed into an intentional insult to the people. But the fact is, that in describing the *positive* portion of the religion of the Shanars as devil-worship, the word used is not only the most appropriate one we know, but it exactly corresponds with the term used by the Shanars themselves. In so far as they recognize the existence of God, they appear to consider Him as good and just; and as there are some good points in the character of most of the Brahmanical deities, they style them also good spirits, or gods. But the demons worshipped by themselves and their forefathers are considered to be beings of unmixed malignity—*bonâ fide* fiends; and it is supposed to be necessary to worship them simply and solely because they are malignant. Consequently, demonolatry, or devil-worship, is the only term by which the religion of the Shanars can be accurately described. Whatever belief any of them may have in the existence of God, they appear to think that, being good, He does not need to be appeased; and even such of the Brahmanical deities as have obtained a place in their esteem are honored merely with an annual festival and the compliment of a passing bow. But their own devils, being spirits of a very d[illegible] temper, jealous, watchful, and vindictive, are worshipped with the earnestness and assiduity of a real belief. The Shanars, especially the more wealthy of them, have no objection to be considered worshippers of the gods of the Brahmans on high days and holidays. The worship of Subrahmanya, the second son of Siva, having been popular in Peninsular India from an early period, the majority of the Shanars symbolize with the higher castes by attending the annual festival to his honor at Trichendoor. Sāstā also, the Hari-hara-putra of the Brahmans, and rather a demon-king than a divinity, being guardian of boundaries and protector of paddy-fields, is worshipped to a considerable extent in his official relations. But in those extensive tracts of country where the Shanars form the bulk of the population, and the cultivation of the palmyra is the ordinary employment of the people, the Brahmanical deities rarely receive any notice; and the appearance on the foreheads of a few of the more devout, or of the wealthier class, of a streak of holy ashes, the distinctive mark of Sivism, is the only trace or sign of the influence of legitimate Brahmanism which one can see. Demonism in one shape or another may be said to rule the Shanars with undisputed authority. The worship of their own demons

forms the religion not of a passing holiday only, but of their every-day life; and is that which governs their minds, sways their wills; and influences their characters, and to which they invariably flee in sickness and loss."

"A few of the demons are forms of Kāli, connected with a debased and comparatively modern development of the Brahmanical system itself; and, as such, they are known by a different name, "Ammen," or mother;* and their worship is marked by some distinctive peculiarities. It is performed not by every one who pleases, as devil-worship is, but by a particular class of Sūdra priests. A large majority however of the devils are of purely Shanar or Tamil origin, and totally unconnected with Brahmanism."

"I shall now mention some particulars illustrative of the opinions entertained respecting these demons and the pecularities of their worship, as it exists at present. I shall not attempt to enter upon a minute description of the system, or exemplify it by specific illustrations; but shall confine myself to the more general object of furnishing the reader with a sketch of its salient points and more prominent characteristics, and helping him to form an estimate of its tendencies and effects. My description will therefore apply rather to the *genus* "demon" than to any demon in particular—rather to the points in which all diabolical rites agree than to local or incidental varieties."

"As has already been mentioned, the majority of the devils are supposed to have originally been human beings; and the class of persons most frequently supposed to have been transformed into devils are those who had met with a sudden or violent death, especially if they had made themselves dreaded in their life time. Devils may in consequence be either male or female, of low or high caste, of Hindu or foreign lineage. Their character and mode of life seem to be little if at all modified by differences of this nature. All are powerful, malicious, and interfering; and all are desirous of bloody sacrifices and frantic dances. The only differences apparent are in the structure of the temple or image built to their honor, the insignia worn by their priests, the minutiæ of the ceremonies observed in their worship, the preference of the sacrifice of a goat by one, a hog by another, and a cock by a third, or in the addition of libations of ardent spirits for which Pariar demons stipulate. As for their abode, the majority of the devils are supposed to dwell in trees; some wander to and fro, and go up and down, in uninhabited wastes: some skulk in shady retreats. Sometimes they take up their abode in houses; and it often happens that a devil will take a fancy to dispossess the soul and inhabit the body of one of his votaries; in which case the personal consciousness of the possessed

* These "Ammens" are the Grāmadēvatas, who are supposed to rule as queens over the devils, and are worshipped not only by the Shanars, but also by people of other castes, and occasionally even by Brahmans. See Ziegenbalg's account of them in Part iii.

party ceases, and the screaming, gesticulating, and pythonizing are supposed to be the demon's acts."

"Every malady however trivial is supposed by the more superstitious to be inflicted by a devil, and a sacrifice is necessary for its removal; but the unusual severity or continuance of any disease, or the appearance of symptoms which are not recorded in the physician's Sāstra, are proofs of possession of which no Shanar can entertain any doubt. The medical science of so rude a people not being very extensive, cases of unquestionable possession are of frequent occurrence. When a woman is heard to laugh and weep alternately, without any adequate cause, or shriek and look wild when no snake or wild beast can be perceived, what Shanar can suppose any thing but a devil to be the cause of the mischief? The native doctor, himself a Shanar, is sent for to give his advice. He brings his library with him, (he can't read, but it is all safe in his memory,)—his "complete science of medicine in one hundred stanzas, as revealed by the sage Agastya to his disciple Pulastya; but in vain he recites his prescriptions, in vain he coins hard words. As no description of hysterical complaints is contained in his authorities, what can he do but decide that a devil has taken possession of the woman, and recommend that a sacrifice be offered to him forthwith, with a cloth and a white fowl to the doctor? Sometimes the possession takes the shape of a stroke of the sun, epilepsy or catalepsy, a sudden fright, mania, or the vertigo and stupor caused by an overflow of bile. But any ordinary disease, when it seems incurable, and the patient begins to waste away, is pronounced a possession."

"Sometimes the friends are not desirous of expelling the evil spirit all at once, but send for music, get up a devil-dance, and call upon the demon to prophesy. This is particularly the case when some member of the family has long been sick, and they are anxious to know what is to be the result of the sickness, and are wishing and waiting for a demon's visit."

"If they desire to expel the devil, there is no lack of moving ceremonies and powerful incantations, each of which has been tried and found successful innumerable times. If the devil should prove an obstinate one and refuse to leave, charm they never so wisely, his retreat may generally be hastened by the vigorous application of a slipper or a broom to the shoulders of the possessed person, the operator taking care to use at the same time the most scurrilous language he can think of. After a time the demoniac loses his downcast, sullen look. He begins to get angry and writhe about under the slippering, and at length cries, "I go, I go." They then ask him his name, and why he came there. He tells them he is such and such a devil, whom they have neglected ever so long, and he wants an offering; or he calls himself by the name of some deceased relative, who, as they now learn for the first time, has become a demon. As soon as the demon consents to leave, the beating ceases; and not unfrequently immediate preparations are made for a sacrifice, as a compensation to his feelings for the ignominy of

the exorcism. The possessed person now awakes as from a sleep, and appears to have no knowledge of any thing that has happened."

"Some of the possessions yield by degrees to moral influences and alteratives; but in the majority of cases the most effectual exorcism is—tartar emetic, though I do not say that real demoniacal possessions never occur in heathen countries where Satan rules without opposition."

"The demons especially show their power in cases of possession; but they are frequently contented with inflicting minor injuries. Not only the failure of rain, or a blight falling on the crops, but even the accidents and diseases which befal cattle, and trivial losses in trade, are considered instances of a devil's malevolence. Sometimes, again, demons are content with frightening the timid, without doing any real harm. People hear a strange noise at night; and immediately they see a devil making his escape in the shape of a dog as large as a hyena, or a cat with eyes like two lamps. In the dusk of the evening devils have been observed in a burial or burning ground, assuming various shapes one after another as often as the eye of the observer is turned away; and they have often been known at night to ride across the country on invisible horses, or glide over marshy lands in the shape of a wandering, flickering light. In all their journeyings they move along without touching the ground; their elevation above the ground being proportioned to their rank and importance. I have known a village deserted and the people afraid even to remove the materials of their houses, in consequence of the terror caused by stones being thrown on their roofs at night by invisible hands. Demons more malicious still have sometimes been known under cover of the night to insert combustible materials under the eaves of thatched roofs. Even in the day time, about the close of the hot season, when the winds fail, they may often be seen careering along in the shape of a whirl-wind, catching up and whisking about in their fierce play every dry stick and leaf that happens to lie in their path. In short, the demons do much evil, but no good. They often cause terror but never bestow benefits, or evince any affection for their votaries. They must be placated by sacrifice because they are so mischievous; but there is no use supplicating their favour. If in any case the hope of obtaining a benefit seem to be their votary's motive in worshipping them, further inquiry proves that it is under the supposition that the demon's malignity stands in the way of what would otherwise be obtained as a matter of course."

"Though the Natives, especially the lower classes, regard the demons with dread, they think that Europeans have no reason to fear; and a similar exception is sometimes made in the case of the Mahomedans. The god worshipped by the Mahomedans is supposed to be more powerful than the demons, and able to protect his worshippers from their assaults. As for Europeans, no one considers that they require any kind of protection. On the principle enunciated by Balaam, "surely there is no enchantment against Jacob; neither is there any divina-

tion against Israel," the demonolaters seem to consider European Christians as secure from danger. They suppose them even more than a match for any of the poor black man's goblins. In consequence of this immunity, whilst the servants and followers of a European are exposed to many alarms, their master neither sees nor hears anything unusual. I have heard of only one case in which the Natives supposed that an exception had occurred to this rule of non-interference with Europeans. A Missionary was about to build his house near a place where a devil—a Pariar who had met with a violent death—had taken up his abode; and at this, it was said, the devil was highly displeased. Every time a heavy shower of rain fell, (for the bungalow was built during the monsoon,) it was represented that the devil was endeavouring to destroy the work. And sure enough, the neighbours saw that a great deal of damage was done by the rain, and that a great deal of the work was destroyed. They saw, however, that the Missionary, nothing daunted, built up again what had fallen, and at length finished his house; whereupon they came to the old conclusion that no demon could cope with a European; and ere long gave it out that the demon in question had removed his residence in disgust to another tree."

"In most of the particulars mentioned a similar superstition respecting goblins and demons will be found to exist all over India. Every Hindu work containing allusions to Native life, and the Dictionaries of all the Hindu dialects, prove the general prevalence of a belief in the existence of malicious or mischievous demons, in demoniacal inflictions and possessions, and in the power of exorcisms. The chief peculiarity of the superstition, as it exists amongst the Shanars, consists in their *systematic worship* of the demons in which all believe. In every part of India innumerable legends respecting goblins and their malice are current; but scarcely any trace of their worship in the proper sense of the term, much less of their exclusive worship, can be discovered beyond the districts in which Shanars, or other primitive illiterate tribes, are found. In travelling down to Tinnevelly from the north, the first village which is found to be inhabited by Shanars, Virduputty, about 30 miles south of Madura, is the first place where I have observed systematic devil-worship. In like manner in Travancore, devil-worship appears to commence with the first appearance of the Shanar caste in the neighbourhood of Trivandrum; from whence it becomes more and more prevalent as you approach Cape Comorin. This superstition respecting demons, in whatever form and under whatever modifications it may appear, is found to be productive of evil; but it was reserved for the Shanars and a few other illiterate tribes to exemplify the debasing effect of it in its fullest extent by their worship of demons, a degradation beneath which the human mind cannot descend."

"The places in which the demons are worshipped are commonly termed "Pé-côils," or devil temples; but let no one suppose from the use of the word "temple" that the building possesses any architectural pretensions, or inquire to what order or style it belongs. Some of

their temples, especially those erected to the sanguinary forms of Kali,* are small, mean, tomblike buildings, with an image at the further end of the cell. But the majority of the devil-temples are of a still more primitive construction. The walls are built neither with stone nor brick; the roof is neither terraced nor tiled nor even thatched; and they have neither porches nor penetralia. A heap of earth raised into a pyramidical shape and adorned with streaks of white-wash, sometimes alternating with red ochre, constitutes, in the majority of cases, both the temple and the demon's image; and a smaller heap in front of the temple with a flat surface forms the altar. In such cases a large conspicuous tree—a tamarind, an umbrella tree, or even a palmyra, whose leaves have never been cut or trimmed,—will generally be observed in the vicinity. This tree is supposed to be the devil's ordinary dwelling place, from which he snuffs up the odour of the sacrificial blood and descends unseen to join in the feast. The devil-pyramid is sometimes built of brick and stuccoed over; and when thus built of coherent materials it rises into something of the shape of an obelisk. So far as I have seen, the angles of the pyramid are made to correspond with the cardinal points. Its height rarely exceeds eight feet and is generally less than five. This pyramidal obelisk is a distinguishing characteristic of devil-worship, and appears to have no counterpart in Brahmanism or any other *ism* in India. I have often wished to discover what was supposed to be signified by this peculiar style of image; but never met with any one who could give me any information."

"Sometimes the worshippers go to the expense of building walls and a roof for the permanent accommodation of their demon, with a porch for the musicians. The devil in this case being of Brahmanical lineage, they generally erect an image to his honor, in imitation of their Brahmanical neighbours. Such images generally accord with those monstrous figures with which all over India orthodox Hindus depict the enemies of their gods, or the terrific forms of Siva or Durga. They are generally made of earthen-ware, painted white to look horrible in Hindu eyes; with numerous up-raised hands and instruments of torture and death in each, and the representation of infants crushed between their teeth; or with buffalo-heads and huge prickly clubs. In every such case the artist borrows his realization of the fiend's character from images invented and patronized by the meek Brahmans themselves. In the worship of the aboriginal Shanar devils, the pyramid I have mentioned is the nearest approach to an image which I have observed. It is worthy of remark that every word which denotes an image is of Sanscrit origin, and, as such, must have been introduced by the Brahmans."

"There are two particulars connected with devil-worship, both of which are essential features of the system, namely, devil-dancing and the offering of bloody sacrifices, and which require to be noticed at length."

* These sanguinary forms of Kāli or Pārvati, Siva's consort, are the so-called Grāmadēvatas.

(1.) Devil-Dancing.

"When it is determined to offer a sacrifice to a devil a person is appointed to act the part of priest. Devil-worship is not, like the worship of the deities, whether supreme or subordinate, appropriated to a particular order of men, but may be performed by any one who chooses. This priest is styled a "devil-dancer." Usually one of the principal men of the village officiates; but sometimes the duty is voluntarily undertaken by some devotee, male or female, who wishes to gain notoriety, or in whom the sight of the preparations excites a sudden zeal. The officiating priest, whoever he may happen to be, is dressed for the occasion in the vestments and ornaments appropriate to the particular devil worshipped. The object in ... in donning the demon's insignia is to strike terror into the imagination of the beholders. But the party-coloured dress and grotesque ornaments, the cap and trident and jingling bells of the performer, bear so close a resemblance to the usual adjuncts of a pantomime that an European would find it difficult to look grave. The musical instruments, or rather the instruments of noise, chiefly used in the devil-dance are the tom-tom, or ordinary Indian drum, and the horn; with occasionally the addition of a clarionet when the parties can afford it. But the favorite instrument, because the noisiest, is that which is called the bow. A series of bells of various sizes is fastened to the frame of a gigantic bow; the strings are tightened so as to emit a musical note when struck; and the bow rests on a large empty brazen pot. The instrument is played on by a plectrum, and several musicians join in the performance. One strikes the string of the bow with the plectrum, another produces the base by striking the brazen pot with his hand, and the third keeps time and improves the harmony by a pair of cymbals. As each musician kindles in his work and strives to outstrip his neighbour in the rapidity of his flourishes, and in the loudness of the tone with which he sings the accompaniment, the result is a tumult of frightful sounds, such as may be supposed to delight even a demon's ear."

"When the preparations are completed and the devil-dance is about to commence, the music is at first comparatively slow, and the dancer seems impassive and sullen, and either he stands still, or moves about in gloomy silence. Gradually, as the music becomes quicker and louder, his excitement begins to rise. Sometimes to help him to work himself up into a frenzy he uses medicated draughts, cuts and lacerates his flesh till the blood flows, lashes himself with a huge whip, presses a burning torch to his breast, drinks the blood which flows from his own wounds, or drinks the blood of the sacrifice, putting the throat of the decapitated goat to his mouth. Then, as if he had acquired new life, he begins to brandish his staff of bells and dance with a quick but wild, unsteady step. Suddenly the *afflatus* descends. There is no mistaking about it.

He is frantic, he leaps, he snorts, he stares, he gyrates. The demon has now taken bodily possession of him ; and though he retains the power of utterance and of motion, both are under the demon's control, and his separate consciousness is in abeyance. The by-standers signalize the event by raising a long shout attended with a peculiar vibratory noise, caused by the motion of the hand and tongue, or the tongue alone. The devil-dancer is now worshipped as a present deity, and every by-stander consults him respecting his disease, his wants, the welfare of his absent relatives, the offerings to be made for the accomplishment of his wishes, and, in short, every thing for which superhuman knowledge is supposed to be available. As the devil-dancer acts to admiration the part of a maniac, it requires some experience to enable a person to interpret his dubious or unmeaning replies—his muttered voices and uncouth gestures ; but the wishes of the parties who consult him help them greatly to interpret his meaning."

"Sometimes the devil-dance and the demoniacal *clairvoyance* are extemporized, especially where the mass of the people are peculiarly addicted to devil-worship, and perfectly familiar with the various stages of the process. In such cases, if a person happen to feel the commencement of the shivering fit of an ague or the vertigo of a bilious headache, his untutored imagination teaches him to think himself possessed. He then sways his head from side to side, fixes his eyes into a stare, puts himself into a posture, and begins the maniac dance ; and the by-standers run for flowers and fruit for an offering, for a cock or goat to sacrifice to his honor."

"The night is the time usually devoted to the orgies of devil-dancing. And as the number of devils worshipped is in some districts equal to the number of the worshippers, and as every act of worship is accompanied with the monotonous din of drums and the bray of horns, the stillness of the night, especially during the prevalence of Cholera or any other epidemical disease, is frequently broken by a dismal uproar, more painful to hear on account of the associations connected with it, than on account of its unpleasant effect on the ear and nerves."

"I have so often made inquiries on this and kindred subjects, and so often heard these scenes described by those who had formerly taken part in them, that the account I have given, making allowance for local diversities, is I am sure substantially correct. But I have not myself witnessed these orgies, except from a distance ; nor is it always practicable to gain a near view of them, for the presence of a European, by which term is meant in these parts a Missionary, is supposed to be a hindrance to the performance of the worship. If a Missionary approach, the dancing instantly ceases, and the demon cannot be prevailed upon to show himself. This may partly arise from the idea already referred to, that the devil's power is inferior to that of the white man ; but it is perhaps mainly the result of an intutive feeling of shame, or, in some instances, of the wish to behave politely to a person whom they respect and who is known to regard their worship with abhorrence."

(2.)—The Offering of Bloody Sacrifices.

"One of the most important parts of the system of devil-worship is the offering of goats, sheep, fowls, &c., in sacrifice, for the purpose of appeasing the anger of the demons and inducing them to remove the calamities they have inflicted, or abstain from inflicting the calamities which they are supposed to have threatened. This is one of the most striking points of difference between the demonolatrous system and Brahmanism. It points to a higher antiquity; and, though now connected with a base superstition, is more capable of guiding the mind to the reception of Christianity than any thing which Brahmanism contains."

"There is nothing very peculiar in the manner in which the sacrifice is performed."

"The animal which is to be offered in sacrifice is led to the altar of a devil-temple adorned with red ochre and garlands of flowers. Ordinarily its head is separated from the body by a single stroke of a billhook, the sacrifice being considered unacceptable to the demon if more than one blow is required. The decapitated body is then held up so that all the blood it contains may flow out upon the demon's altar. The sacrifice being now completed the animal is cut up on the spot, made into curry, and, with the addition of the boiled rice and fruit offered to the demon on the same occasion, forms a sacred meal of which all who have joined in the sacrifice receive a share."

"The sole object of the sacrifice is the removal of the devil's anger or of the calamities which his anger brings down. It should be distinctly understood that sacrifices are never offered on account of the sins of the worshippers, and that the devil's anger is not excited by any moral offence. The religion of the Shanars, such as it is, has no connection with morals. The most common motive in sacrificing to the devil is that of obtaining relief in sickness; and in that case at least the rationale of the rite is sufficiently clear. It consists in offering the demon, life for life—blood for blood. The demon thirsts for the life of his votary or for that of his child; and by a little ceremony and show of respect, a little music and a little coaxing, he may be prevailed upon to be content with the life of a goat instead. Accordingly a goat is sacrificed; its blood is poured out upon the demon's altar, and the offerer goes free."

"The Shanars have not intellect enough to frame for themselves a theory of substitution; but their practice and their mode of expression prove that they consider their sacrifices as substitutions and nothing else. And there is abundant reason to believe that at a former period the doctrine of substitution was carried out to the extent of offering human sacrifices to the demons—a practice systematically followed to the present day by the Khonds, the most primitive and least Brahmanized portion of the aboriginal Tamil race."

"From the particulars now mentioned it is sufficiently obvious that, if in some things the Shanars are farther than other Hindus from Christianity, they are in a better position for understanding the grand Christian doctrine of redemption by sacrifice. It is true that the place of the supreme [illegible]pplied by blood-thirsty fiends, and that with the rite of sacrifice confession of guilt is not conjoined. No trace remains of the fate of the victim having been considered a symbol of what the offerer himself deserved; nor consequently is there any trace of the idea of the removal of sin by the sacrifice of the substitute; and of course sacrificial rites are never supposed to point to a sacrifice of greater efficacy beyond. Nevertheless, the fact of the prevalence of bloody sacrifices for the removal of the anger of superior powers is one of the most striking in the religious condition of the Shanars, and is appealed to by the Christian Missionary with the best effect. The primitive tradition is sadly distorted, but some portion of it still remains to bear witness to the truth."

"The demonolatrous creed I have now described prevails in India more extensively, and has probably existed from a higher antiquity, than is generally imagined. With some variations it is found in all the hill regions and amongst all the semi-civilized or migratory tribes who have not yet been enslaved by the higher castes, and completely subjugated to Brahmanism; and prevails more or less among the lower classes throughout India, especially as allied with the worship of certain forms of Siva's consort. In its most primitive shape, never superseded and scarcely at all modified, it forms, as has been said, the creed of the greater part of Tinnevelly and of the Tamil portion of Travancore, wherever Shanars predominate. In all the Mission stations in Tinnevelly and South Travancore the Native Christians, with here and there a rare exception, were once worshippers of devils."

"The Brahmans, and some of the higher castes who have adopted their prejudices, profess to despise both the devils and their worship, and even the worship of the Ammens, and would reckon it an insult to be considered capable of condescending to worship a low caste demon. But in times of calamity Brahmans do not hesitate to worship the Ammens; and have even been accused of making offerings to demons, by stealth, or through the mediation of persons of a lower caste."

"Emigrants from the Telugu country, who form a considerable portion of the population of some parts of Tinnevelly, have generally become worshippers of devils. But the system more usually followed by this class is the worship of the satellites of the Brahmanical deities, or that of the female Energies. Such devils, in the proper sense of the term, as they are found to worship are of Tamil origin, as their names denote, and were probably worshipped at first from a wish to conciliate the gods of the soil."

"The Origin of the Shanar Demonolatry lies in the unknown depths of antiquity, an antiquity apparently equal to that of the worship of the elements or the heavenly bodies. If the allusions con-

tained in the Vedas to the victories gained by the elementary deities over hostile fiends be considered a mythic representation of historical facts, the worship of devils would seem to have been anterior to the Vedaic system itself. Of elementary worship there is no trace whatever in the history, language, or usages of any portion [illegible]amil people. The emigration of the Brahmans to Peninsular India appears, consequently, to have been subsequent to the first great change in their religious system. The religion they introduced was probably a rudimental form of Şivism, with a tendency to the mystical and mythological systems of the Purānas. There is not the least reason to suppose that the Vedaic or elementary system was ever known in the Tamil country, either as an indigenous religion, or as introduced by the Brahmans. The Brahmans were doubtless the civilizers of the Tamil people; and the traditional leader of their migration, Agastya, is said to have reduced the Tamil language to order and to have given it a Grammar, yet not one of the old Tamil names of the elements, the heavenly bodies, or the operations of nature is masculine or feminine, as they are in Sanscrit, in accordance with the elementary doctrines of the Vedas; and there is not the least trace of the elements or powers of nature, having at any time been considered as personal intelligences."

"The inventors of both the Vedaic and the demonolatrous systems seem to have been equally destitute of moral sentiments. Each adored power not goodness, operations not virtues; but whilst the former deified the operations of nature, the latter demonized the powers of heaven."

"It appears very improbable that demonolatry originated in any form of Brahmanism. It may be true that from time to time, especially after the lapse of elementary worship into mysticism and of hero-worship into terrorism, a few Brahmanical ideas have been added to the demonolatry of the Shanars. A few of the demons who were formerly independent may have been tamed and taken into the service of the petty divinities; or a particular devil may be represented as having formerly been a god and degraded to the rank of a demon for refusing to pay due worship to some superior deity. Or, the Brahmans who civilized the peninsula, in appointing to every class its specific objects and modes of worship, may have sanctioned the appropriation of certain local goblins and demons to the worship of the vile, aboriginal populace. But these facts, far from accounting for the origin of demonolatry, take its previous existance for granted; and there are many direct reasons for assigning to demonolatry an origin independent of Brahmanism and anterior to its introduction into the Tamil country, or even into India."

"(1.) In all Brahmanical myths the demons are represented as being the ancient enemies of the gods, as warring against the gods, and sometimes gaining the upper hand, and as the inventors and special patrons of bloody sacrifices. Every new deity gains prodigious victories over the demons; and yet somehow they never are thoroughly conquered. This style of representation is inconsistent with the idea that demono-

latry is an offshoot of Brahmanism; but will perfectly accord with the supposition that before the influx of the Brahmans from central Asia demonolatry was the religion of the early Tamil inhabitants of India, and that the Brahmans on their arrival laboured in vain to extirpate it."

"(2.) In all Brahmanical books and legends in which the state of the original inhabitants of Peninsular India is described, we are referred to a period when demons ruled in the primeval jungles, and when these jungles were inhabited solely by vile sinners who ate flesh and offered bloody sacrifices. Contemporaneously with that period the sacred Brahmanical race, and all connected with it down to its servile tribes, were represented as invariably worshipping the superior gods, and most commonly using unbloody rites. In like manner the Buddhists represent Ceylon prior to the advent of Buddhism as having been overrun with serpent-gods and demons."

"(3.) Every word used in the Tamil country relative to the Brahmanical religions, the names of the gods, and the words applicable to their worship, belong to the Sanscrit, the Brahmanical tongue; whilst the names of demons worshipped by the Shanars in the south, the common term for "devil," and the various words used with reference to devil-worship are as uniformly Tamil. Just so in Western Africa, Mahomedan terms belong to the Arabic, whilst aboriginal Fetishism uses the native tongue. In a few cases in which the name of the Shanar demon is Sanscrit, the facts of the affinity of its worship with the sanguinary worship of Siva or Kāli, and its late introduction into the Tamil country are distinctly known; as for instance, in the case of Mari-Ammen, the inflictor of small pox, and Maha-Kāli of Ougein, the cholera goddess. The fact of the terminology of devil-worship being purely Tamil throughout is to my mind a tolerably conclusive argument of the Tamil origin of the system. With reference to the social state of the Tamil people, it is clear that the origin of the words in common use will enable any one to determine what was introduced by the Brahmans, the civilizers of Peninsular India, and what existed before their arrival. All words relating to science, literature and mental refinement, all that relate to an advanced civilization, and all words pertaining to religion, the soul, and the invisible world, are in the language of the Brahmans: whilst all words that relate to the ordinary arts of life, the face of nature, the wants, feelings and duties of a rude and almost a savage people, are Tamil. In like manner, the word used with reference to devil-worship being exclusively Tamil, we are obliged to assign to this superstition a high antiquity, and refer its establishment in the arid plains of Tinnevelly and amongst the Travancore jungles and hills to a period long anterior to the influx of the Brahmans and their civilization of the primitive Tamil tribes."

"(4.) It is worthy of remark that there is not any priestly order devoted to the worship of devils. Every act of Brahmanical worship requires a priest; and even in the worship of the inferior deities and in the sanguinary worship of the Brahmanical emanations and Ammens,

(systems of religion opposed to the claims of the Brahmans, but to a considerable extent influenced by their example) the person who officiates must be exclusively devoted to the duty and a member of a priestly family. On the contrary every devil-worshipper is, or may be, his own priest. Not unfrequently the head-man acts as priest for the whole village; but he may be superseded for the time being by any voluntary devotee, male or female. This patriarchal, unofficial priesthood evidently points to the origination of the system in very early times."

"(5.) It is scarcely credible that the practice of offering bloody sacrifices to malignant demons should have originated with believers in either the Vēdas or the "Orthodox" Purānas. The comparatively recent origin of the ascetical worship of Siva and of the sanguinary worship of Durga is generally conceded; and both the theory on which those rites are founded and the practices themselves are foreign to the genius of legitimate Brahmanism and to the teaching of the entire circle of the philosophic schools. The supremacy of the Brahmans has always been directly attacked and their services set aside by the inventors and patrons of those sanguinary rites, who have in general been Sūdras, and have founded priesthoods and successions of Gurus in their own caste to the exclusions of the Brahmans. It is also to be remembered that in whatever degree sanguinary rites may be practiced by any portion of the Hindus, in any part of India, they are directly opposed, not only to the influence and example of the Brahmans, but to the practice of the immense majority of the more cultivated Hindus and the higher castes. So extensively indeed have Brahmanical principles prevailed, and so express has even been their opposition to sanguinary rites, especially since the influence of Buddhism began to be felt, that in every part of India, Hindus who consider themselves *par excellence* orthodox regard the inviolability of life as the most sacred of laws. It would appear, therefore, that in so far as the Hindus of the higher castes have attributed to any of the Brahmanical deities a two-fold character—one a character of mercy, and the other a cruel, sanguinary character, with a horrific form; and in so far as they have resorted to the practice of offering bloody sacrifices to any of these deities, on the dark side of his character, to that extent they have rendered homage to the aboriginal demonolatry and borrowed its spirit, either from a wish to conciliate, or, as is more probable, from their having imbibed a considerable share of the fear and gloom of their demonolatrous predecessors or neighbours. In a similar manner the Buddhists of Burma and Ceylon have added to Buddhism the worship of indigenous demons, though nothing can be supposed more foreign to the genius of Buddhism than such a system."

"(6.) One of the clearest proofs of the un-Brahmanical origin of devil-worship is obtained by a reference to the history of the devils themselves. The process of *demonification* is still going on amongst the Shanars; and in every case the characteristics of the devil and his worship are derived from the character and exploits of his human prototype. There is a continual succession of devils, claiming the adoration of the

Shanars, and after a . . sinking into forgetfulness ; but not one of the more recent of the race has any connexion with the legends of Brahmanism. One of the demons most feared at present, Palavéshum, was a Maravar of a servile family, who made himself celebrated for his robberies and outrages "from Madura round to Quilon" during the latter period of the Mahomedan government. So celebrated has he become already that thousands of persons are called after his name. Mahomedans also, who certainly have no connection with Brahmanism, are supposed to have become devils. But it is a still more remarkable fact, and one which I suppose cannot easily be paralleled, that in the district of a neighbouring Missionary a European was till recently worshipped as a demon. From the rude verses which were sung in connection with his worship it would appear that he was an English Officer, a Captain Pole, or some such name, who was mortally wounded at the taking of the Travancore lines in A. D. 1809, and was buried about 25 miles from the scene of the battle in a sandy waste ; where, a few years after, his worship was established by the Shanars of the neighbourhood. His worship consisted in the offering to his *manes* of spirituous liquors and cheroots !"

"(7.) Far from the system of demonolatry practised by the Shanars having originally been taught by, or borrowed from, the Brahmans, there is probable evidence that the Brahmanical system, in so far as it was introduced, was considered by the Shanars a hostile and rival creed, and expressly opposed as such. For instance, the grand national festival of the Shanars, the only day throughout the year which they keep as a holiday, that which they consider in a special manner the day of rejoicing appointed for Shanars, is the first day of the solar month of Adi. This, according to the Hindu Astronomy, is the first day of the sun's southern course, but of this circumstance the Shanars know nothing. No people can be more utterly ignorant of Astronomy than they are. In so far as they are concerned, the first of Adi is professedly celebrated as a festival in memory of Rāvana the Rākshasa king of Ceylon, who on that day carried off Sīta the wife of Rāma, the hero-god of the Brahmans. Rāvana's prime-minister, Māhōdara, is believed to have been a Shanar; and to this day the Shanars glory in the historical position gained for once by a member of their caste, and rejoice over Rāma's grief and in Rāvana's joy! Does not this circumstance point both to the Cingalese origin of the Shanar caste and to the prevalence amongst them in early times of anti-Brahmanical zeal? The Shanars have even succeeded in making reprisals upon Brahmanism. In a village in my neighbourhood Rāma himself has been converted into a demon. Only think of the all-glorious hero-god of the Hindus, Rāma-chandra, the conqueror of the Rākshasas and demons, and civilizer of the peninsula, worshipped as himself a demon with bloody sacrifices and devil-dancing and the usual frenzied orgies ! Here Brahmanism gives only the name : the form and genius of the system are anti-Brahmanical ; and both the original independence and the hereditary predominance and strength of the Shanar system receive an apt illustration."

"The religion of the Shanars, though unconnected with Brahmanism, is not without a parallel in the tropics. If a connection must be established between it and any other form of religion it may be classed with the superstitions of Western Africa, as a species of fetishism. In fetishism we observe the same transformation of the spirits of the dead into demons, the same worship of demons by frantic dances and bloody sacrifices, the same possessions and exorcisms, the same cruelty and fear and gloom, the same ignorance respecting a future state, the same shadowy, indolent, goodspirit half visible in the back-ground, the same absence of a regular priesthood, the same ignorance of asceticism, religious mendicancy and monasticism, and of every idea of revelations and incarnations. It may be said with safety that the two systems have a greater resemblance to one another than either of them has to any of the other religions of the heathen world. There is no reason however for supposing that there is any connexion between them, beyond the origin of both in the same temper of mind and character, and the suggestions of the same Evil Spirit."

"At the close of this account of the demonolatry of the Shanars, its practices and probable origin, few readers will be able to avoid the reflection ;—how different is the religious condition of these rude tribes from all the ideas we had formed of Hindus and Hinduism. Notwithstanding the world-wide fame of the Hindu Vēdas, Purānas, and Sāstras, here is an extensive district in India where they are unknown. Here amongst the Shanars survive the Asuras and Pythons with which the gods did battle in their youth. Notwithstanding the successive prevalence of the Brahmanism of the Vēdas, Buddhism, and the Brahmanism of the Purānas, the influence of each in turn, and the eagerness of each to make proselytes, here is a tract of country containing, exclusive of the Brahmanical inhabitants, a population of upwards of 500,000 souls, all Hindus, all belonging to recognized castes, who do not appear ever to have received any of those religions, and to whom what Europeans call Hindusim is still a foreign creed. None of the sects into which orthodox Sivism is divided can be found here, much less any of the innumerable sects into which Vishnuism has been broken up. Here in polished and metaphysical India we find a civilization but little raised above that of the Negroes, and a religion which can only be described as fetishism. And what exists in Tinnevelly is only a type of the social and religious condition of extensive tracts throughout India with which Europeans have not yet become familiar."

THE FOURTH PART.

THE DEVAS, RISHIS, AND OTHER CELESTIALS, TOGETHER WITH THE REGENTS OF THE EIGHT CARDINAL POINTS.

INTRODUCTION.

Having, in the first three parts of this genealogy, treated of the gods and goddesses that are worshipped by these heathens with many offerings, we have now in conclusion briefly to speak of various classes of imaginary celestial beings, who are not formally worshipped, and have no temples erected in their honour, but are held in high esteem, and much spoken of in the Purānas, and ought, therefore, to be known.

We treat of them in four chapters in the following order:

Chap. I. The Dēvas, with Dēvēndra, Indrāni, and Chitraputra (or Chitragupta).
Chap. II. The Rishiv, i. e. holy Sages.
Chap. III. The Attendants and Servants of the Gods.
Chap. IV. The Regents of the Eight Cardinal Points.

CHAPTER. I.

The Dēvas, with Dēvēndra, Indrāni, and Chitraputra (or Chitragupta).

These heathens fable of 330 millions of beings, whom they call தேவர்கள் *Dēvas*, i. e. gods, but who are in every respect only demi-gods, or a sort of angels. They inhabit one of the fourteen worlds, called Dēvalōka, or Svarga ; but they are believed to be able to be wherever they please, and to be frequently in attendance on Isvara, Vishnu and Brahma, and to enjoy with them great glory ; for which reason they are then also thought worthy of being honoured by men on earth. The Dēvas need not labour for their food, for in the Dēvalōka is a tree called கற்பகவிருட்சம் Kalpakavriksha, which yields whatever they desire to eat ; and a well, called அமிர்தகிணறு Amritakinaru, containing the beverage of immortality named Amrita; and a cow, named காமதேனு Kāmadhēnu, which supplies every want.*

Regarding the Dēvas one of these heathens wrote us as follows : "The 330,000,000 Dēvas were created prior to men, for the purpose of worshipping, serving, and praising God, the Creator. They dwell in the Dēvalōka and have a nature far superior to ours. They are always with God, serving and praising him. And because they enjoy very great felicity, we men on earth honour and reverence them. But at the end, when all creatures will return into their origin, the Dēvas as well as all the 8,400,000 species of creatures, will cease to exist, and nothing will remain but the one Supreme Being."

Of these so-called gods few only are known by names ;† but here and there paintings exhibiting various stories coucerning them are found in

* Also mortals possessed of some merit reside, in the form of gods, in Svarga, the Indian Elysium ; but when their merit is exhausted, they must again be born on earth as men or animals, or go to a place of suffering in hell for the expiation of previous demerit. Svarga is the only heaven presented to the hope of the multitude ; ascetics and philosophers only can rise higher, and attain Mōksha, i. e. absorption in the deity.

† The 330,000,000 Dēvas are divided into four classes, with a chief for each கோடி Kōdi (crore), i. e. 10,000,000, as follows: 1. துவாதசாதித்தர் Dvādasādityas, i. e. the twelve Adityas, literally suns, chiefs of their class numbering with them 120,000,000 ; 2. ஏகாதசருத்திரர் Ekādasa Rudras, i. e. the eleven Rudras, lords of their companies, comprising in all 110,000,000 ; 3. அஷ்டவசுக்கள் Ashta Vasus, i. e. the eight Vasus, their classes, including themselves, containing 80,000,000 ; 4. அச்சுவினிகள் Asvinis, who are the two physicians of the gods, and chiefs of a class containing 20,000,000. —*Dr. Winslow's Tamil Dictionary.*

In the Rig-Vēda the number of the gods is said to be 33 only, among whom Indra, Agni, Vāyu, and Varuna are the principal ones ; whereas they occupy now very subordinate places as regents of the cardinal points. See chapter iv and the appendix to part iv.

the houses of the opulent. According to the stories that are related of them, they are by no means free from sin, nor have they always been without trouble: they get angry; fight; indulge in sinful sports; have sensual desires; were frequently cursed, defeated, put to flight, and even killed. For instance, once when they were assembled to witness a certain play and dancing, Vrihaspati, their principal Guru or chief priest, came, and Dēvēndra, captivated by the charms of the courtesan Urvasi, did not observe him, nor receive him with the honours due to his office. By this Vrihaspati got offended, hid himself in the Dēvalōka, and deprived the Dēvas of his blessing; in consequence of which they became weak, and were overcome, and for a long time greatly oppressed, by the Asuras, till at last Isvara had mercy on them and delivered them out of the hands of their oppressors. Another time, when they assisted at the sacrifice of Daksha [an account of which see in chap. v. of part iii.], they were beaten and cursed by Isvara to serve the Asuras for many thousand years. Many such like stories are related of the Dēvas;* nevertheless, these heathens think highly of them, and at the sacrifices they make to Isvara or Vishnu, they make also mention of the Dēvas, the Rishis, and the regents of the cardinal points, and perform some ceremonies in their honour.

The king of the Dēvas, called தேவேந்திரன் Dēvēndra or Indra is represented with four arms and hands: with two he holds a lance, in the third one the வச்சிராயுதம் Vajrāyudha, i. e. the thunderbolt, and the fourth one is empty. The Vajrāyudha, which is said to make invincible, he gives to those who practise austerities in his honour. On his head he wears a crown; in his hair-locks, pearls and precious stones; and on his ears, neck, breast, arms, and feet, ornaments of various descriptions. From his shoulders garlands hang down, and his seat is an exalted throne. Moreover, his whole body is full of eyes, and they are said to be owing to the curse of the Rishi Gautama, with whose wife Ahalya he committed adultery. Several such indecent stories are related of him, but they remain better untold.

The audience-chamber of Dēvēndra is so large that it accommodates all the 330,000,000 gods, together with the 48,000 Rishis, and the multitude of attendants. Behind the king stand always Rishis, offering flowers, and round about him gods and Chitraputra, the recorder, with a book. When he goes out, he rides on a white elephant called ஐராவதம் Airāvata, of which many stories are related. Besides the king no one in the Dēvalōka is allowed to ride on a white elephant. The king of the Dēvas, however, was not always one and the same person. The present Dēvēndra is the son of the Rishi Kāsyapa. According to a letter from these heathens, he that aspires to the dignity of Dēvēndra must let loose a thousand horses, and then make as many Yāgas or burnt-offerings as the horses have left traces of their hoofs; moreover, he must comply with every request that is made to him at the time; and be possessed of the

* See more especially the account of the churning of the sea of milk on pp. 73 & 74.

merit of penance and the favour of the highest god. Having then obtained the dignity, he is carried in a palanquin by the principal Rishis, and receives homage from the gods, the Rishis, and all the heavenly hosts, among whom he exercises the authority of a king and judge. Every grievance is, in the first instance, brought before him; but if it proves too difficult for him, it is brought before Brahmā, then before Vishnu, and finally before Isvara, the supreme judge.

Of the various names which the poets have given to Dēvēndra the following may be mentioned: 1. இந்திரன் Indra; 2. மேகவாகனன் Mēghavāhana (he who has the clouds as his vehicle); 3. வேள்விக்குவேந்தன் Vēlvikkuvēndan (lord of sacrifice); 4. வச்சிரபாணி Vajrapāni (wearer of the thunder-bolt); 5. பாகசாசனன் Pākasāsana (conqueror of the giant Pākasa); 6. வானோர்கோமான் Vānōrkōmān (king of the celestials); 7. விண்முழுதாளி Vinmurhuthāli (ruler of the sky); 8. புருகூதன் Puruhūta (the much-invoked); 9. புரோகிதன் Purōhita (priest); 10. கரிவாகனன் Karivāhana (he that has the elephant as his vehicle); 11. சுநாசிரன் Sunāsīra (the leader of the celestial hosts); 12. ஆயிரங்கண்ணன் Ayirankannan (the thousand-eyed).

The wife of Dēvēndra, called Indrāni, is represented as an ever blooming virgin, and whilst the dignity of the king of the gods passes from one to another, she remains the wife of every succeeding Dēvēndra. Indrāni is not worshipped, but paintings of her as well as of Dēvēndra and other celestials are met with.

Though Indrāni never brought forth a son herself, she has nevertheless a son, called சித்திரபுத்திரன் Chitraputra (or Chitraguptu), who was born unto her of her cow, as a reward for the austerities which she practised in honour of Isvara to the end that he might grant her a son.

From a letter from one of these heathens concerning Indrāni and Chitraputra we learn, that, at the time when the cow brought forth the latter, the former had pain like a woman in travail, and also her breasts became full, so that she could nurse the child herself. And regarding Chitraputra we are informed that he was before his birth of the cow of Indrāni the recorder of the deity; but as he had become proud because of the importance of his office, Isvara, in order to humble him, caused him to be born to Indrāni of a cow, but installed him, however, afterwards again in his former office. As recorder of the deity he has to record the virtues and vices of all men, and to calculate the time when their lives are to end, and also how much of happiness or unhappiness they are to enjoy, according to their deserts.

CHAPTER II.

The Rishis or great Sages.

Another class of very celebrated celestials are the இருஷிகள் Rishis or great Sages, said to be 48,000 in number.* They are supposed to be great and holy persons, who, by different kinds of austerities, have acquired great gifts and power to bless and to curse most effectually. What these heathens think of them may be seen from the following passage of a letter written to us about them: "The 48,000 Rishis are divine creatures, who were created together with the 330,000,000 Dēvas, in order that they might do hard penance before God, and serve him in holiness, and thus be models and patterns for men. They need neither sleep nor rest, neither food nor drink; they are continually engaged in austerities and contemplation, and in adoring and praising God."

In the Purānas many an absurd story is related of the Rishis, according to which they are now in this world, then in that of the gods, and then in that of Isvara, or Vishnu, or Brahmā; for they are believed to have the power to be wherever they please. Not all the 48,000 Rishis are known by names, but certain among them have become very famous, and pictures of them, in which they are represented as practising austerities, are frequently met with. Those that are best known are the following: Agastya, Nārada, Gautama, Vēdavyāsa, Pundarīka, Vālmīki, Vasishtha, Visvāmitra, Durvāsa, Sūta, Kapila, Kāsyapa, Mārkandēa and Jamadagni.†

* Only here in Southern India their number seems to be fixed at 48,000.

† In the Vishnu Purāna we read: "There are three kinds of Rishis or inspired sages; royal Rishis, or princes who have adopted a life of devotion, as Visvāmitra; divine Rishis, or sages who are demigods also, as Nārada; and Brahman Rishis, or sages who are the sons of Brahmā or Brahmans, as Vasishtha and others." The Rishis are very often also called *Munis*, which word means likewise sages. Moreover the Hindu books speak very frequently of the சத்தரிஷிகள், Sapta Rishis, i. e. the seven primitive and most famous Rishis, whose names are according to one list: Atri, Angirasa, Gautama, Jamadagni, Bharadvaja, Vasishtha, Visvāmitra; and according to another: Agastya, Angirasa, Gautama, Kāsyapa, Pulasthya, Mārkandēa, Vasishtha.

To be distinguished from the great Rishis, and yet, to some extent, identical with them, are the nine Prajāpatis or patriarchs, the mind-born sons of Brahmā. They are Bhrigu, Pulastya, Pulaha, Kratu, Angiras, Marichi, Daksha, Atri, and Vasishtha. Among them Daksha, who had many daughters, is best known, more especially because of his great sacrifice which was destroyed by Vīrabhadra.

1. அகஸ்தியர் Agastya is represented as wearing on his neck a அரிகண்டம் Harikhanda, i. e. an iron grate or frames of cross bars, a means of self-torture. His forehead is besmeared with sacred ashes, and his garment is a tiger's skin, which is to be found with all sages. His abode is said to be பொதியமலை Pothiymalai (a mountain near Cape Comorin), where he is believed to reside to the present day, though not shewing himself.

"Agastya is celebrated in the Rāmāyana, Skanda, and other works of antiquity. He is regarded as the former of the Tamil language, which he is said to have learned of Skanda, the son of Siva. He is also the reputed author of several works, still extant, in whole or in part, in the Tamil language; such as, a Grammar, a Materia Medica, a work on Astrology and Astronomy, and several essays on the unity of the divine being, as opposed to the popular system of polytheism, etc. He is regarded as the son of both Mithra and Varuna by Urvasi; and is represented to be of very short stature, and to have been born in a water-jar. He is famed for having compressed and swallowed the ocean, for the sake of the celestials. Other wonderful stories are also told of him, and received with undoubted credence. He is considered as the regent of the star Canopus; and because of his short stature he is also called குறுமுனி Kurumuni, i. e. the dwarfish sage."—*(Dr. Winslow's Tamil Dictionary.)*

2. நாரதன் Nārada is represented as sitting in a fire, having his hands folded over his head, and stretching his legs likewise towards his head, whilst his arms and legs are tied together with a girdle. He is said to be a son of Brahmā, and the inventor of the Vīna or lute, and the prince of musicians. He was a friend of Krishna, and in mythological writings he is often described as going on errand and sowing sedition and discord among the gods and men.*

3. கௌதமர் Gautama is represented as stretching his legs upwards and resting his head on a large pin fixed in an orange which is put on a brazen waterpot. He is the reputed founder of the Nyāya philosophy.

4. வேதவியாசர் Vēdavyāsa is represented in a kneeling posture, with folded hands as if engaged in prayer. He wears a pigtail and a rosary of Rudrāksha, and, like the other sages, a tiger's skin and a girdle. Near him stands a pot with water, which never becomes empty, and being very sacred, is seldom used for drinking, but for blessing or cursing. Vēdavyāsa is regarded as the compiler of the Vēdas and the founder of the old Vēdāntic philosophy.

5. புண்டரீகர் Pundarīka is represented in a standing posture, and quite naked. He has his hands continually folded over his head, with long nails on them. On his head he wears a rosary of Rudrāksha, and his locks hang down on his shoulders. He is the son of Vēdavyāsa, and concerning him and his father, one of these heathens wrote us as follows: "Vēdavyāsa, having promulgated the Vēdas, was very anxious to get a son,

* In chap. ii of the appendix to the fourth part something more will be found concerning Nārada.

and practised to this end austerities in honour of Siva. Then it came to pass that a parrot, brought up by him, gave birth to a son, named Pundarīka, who, immediately after his birth, went away, quite naked, in order to engage in austerities. On his way he passed by a tank in which celestial females were bathing, who, though they saw him, did not put on their clothes; but no sooner did they see Vēdavyāsa, following after his son, than they put them on; whereupon the latter addressed them as follows: "How is it that you put on your garments as soon as you saw me, an old man, whereas you did not cover yourselves when my son passed by?" "Thy son," replied they, "though very young, has neither passion nor desire, and thinks only of pleasing God by denying himself and engaging in austerities; but thou, though old, hast still a desire after women and children, for otherwise thou wouldst not seek to prevent thy son from practising austerities." The Rishi, on hearing these words, acknowledged them to be true and resolved to practise austerities together with his son. Finally Pundarīka entered into a Linga at Negapatam, where there is a tank named after him, and near it an image of him, which is worshipped with offerings."

6. வான்மீகி Vālmīki is a devotee of Vishnu, and wears therefore his marks on his forehead and arms. He stands on one leg, and the other one as well as his arms he stretches upwards. Concerning him one of these heathens wrote us as follows: "Vālmīki was orginally a bowman, living, together with his wife, in a forest and feeding on wild animals. Then it happened that the seven great Rishis came into that forest, and saw him, and asked him, who and what he was; to which he replied, that he was a forester living on wild animals. On hearing this, the Rishis told him that his was a sinful mode of living. Having come to his wife, he informed her of what the Rishis had said, and asked her which of them was responsible for their having killed and eaten so many animals; whereupon his wife said, he who had brought them and desired her to dress them. Then he went again to the Rishis, and acknowledging that he had committed a great sin in killing and eating so many animals, he asked them what he should do. The Rishis told him to adore a certain mango-tree, which he did most faithfully; and being very much pleased with his implicit obedience, and inferring from it that he would make a very faithful disciple, they instructed him further; in consequence of which he acquired so much wisdom as to be able to compose the great Rāmayana, containing 24,000 stanzas in the Sanscrit language. When this fact was known in the different worlds, the gods and Rishis requested him to sing and explain to them his great poem, and being exceedingly pleased with him, they acknowledged and received him as a great Rishi."*

7. வசிஷ்டர் Vasishtha is represented as being quite white, and his austerities consist in crying continually, with one leg and one arm lifted

* See also the story of Lava and Kusa in chap. vii. of part ii. where something more of Valmiki is to be found.

up. His hair-locks are tied together on his head in the shape of a cap, and on it, as well as round his neck, he wears a rosary of Rudrāksha; while his garment is a tiger's skin, and his furniture a water pot. He is one of the seven Rishis of the first order, who are supposed to shine in the sky as the seven stars of the Great Bear. With Visvāmitra he lived in a continual feud, of which we find traces in the following story concerning king Harischandra, which is nearly as popular as that of king Nala and his wife Damayanti.*

Once when all the 330,000,000 gods and 48,000 Rishis were assembled in Dēvēndra's audience-chamber, the latter asked Vasishtha, whether he knew of any one among men on earth who did never lust after another's wife, nor speak a lie; to which the Rishi replied: "Yes, there is a disciple of mine, king Harischandra, he never spoke a lie." On hearing this Visvāmitra called out: "Harischandra is a deceiver and liar." Then said Vasishtha: "If Harischandra is found to speak the least untruth, I will cease to be a Rishi and to come into this assembly." "Well," answered Visvāmitra, "if I find him altogether truthful, I will give him all the merit of my penance; but I am afraid, you will at once tell him that I am about to try him." Upon this Vasishtha took an oath, that he would not at all go near the king till the matter was settled; and Visvāmitra went to Harischandra and tempted him in different ways, more especially through women, to speak an untruth; but the king did not swerve from the truth. At last the Rishi asked him for a large sum of money, and having received it, he returned it to him with the request to take care of it till he would require it. After a very long time Visvāmitra came and desired all the money, together with compound interest, which amounted to a sum exceeding the value of his kingdom; but Harischandra, in order to pay the sum, sold all he had, and also himself together with his wife and son. Subsequently he was separated from his wife Satyavati, and employed to burn corpses. Then, behold, one day, there comes a woman to have her dead child burnt, and he recognizes her as his wife by her Tāli (the marriage-badge); which he requires of her as his wages for

* The following is an outline of the celebrated story of king Nala and his faithful spouse Damayanti. Nala was king of Nishada, and so very excellent that Damayanti, a most beautiful royal princess, preferred him to Indra, Sani (regent of the planet Saturn), and other demi-gods. Incensed at Damayanti's refusal to marry him, Sani, a very malevolent being, persecuted the royal couple with great hatred, and caused Nala to lose his kingdom by gambling, and to be banished to the wilderness; and as his faithful consort could not be persuaded to return to her father, he took her with him into the forest; but not being willing to cause her so much suffering as a life in the woods involves, he resolved to leave her alone when she was sleeping under a tree, thinking she would then return to her father's house. But she would not; lamenting she sought her husband, and when she could not find him, she went to a certain king and became a maid-of-honour to the queen; whilst Nala wandered about, and became so black that he could no longer be recognized as king Nala. Finally he became cook to the king at whose court Damayanti lived, and such a skilful cook he was that his skill in cooking has became a proverb; and after all he was recognized as king Nala by his faithful spouse, and having recovered his former beautiful appearance, he re-gained also his throne.

burning the child, and which she will not give away. While they yet talk, there come messengers to seize the woman, because she was suspected of having kidnapped a royal prince who happened to be very similar to her child. Being found guilty, she is condemned to death, and Harischandra is ordered to behead her; and he is ready to obey: but, behold, suddenly the sword is turned into flowers, the child becomes alive, and the royal couple are restored to their former glory. According to other accounts, Harischandra and all his subjects were transferred into Indra's heaven, but being led into vain-glory by Nārada, he was again turned out, and would have fallen to the earth, had he not quickly done penance, by virtue of which he was kept soaring in the air, and his residence is now and then still seen in the clouds.*

8. விசுவாமித்திரன் Visvāmitra, in practicing austerities, stretches his legs upwards, resting his body on one of his arms, and raising the other one towards his face. In this posture he is engaged in prayer and meditation. About him one wrote us as follows: "Visvāmitra was once a king among men. But he renounced his kingdom and his glory, together with all his royal family, in order to go into the wilderness and practise austerities. Having done severe penance for a long time, the divinity appeared to him and asked him what reward he desired for his austerities; whereupon he answered and said: "I wish that I may become a Rishi, who can bless and curse indeed; that I may never die, but continually serve thee; and that all I begin may prosper." All these things being granted unto him, he became a Raja-Rishi, i. e. a royal Rishi. But not content with this dignity, he desired to become a Brahma-Rishi, and engaged to this end once more in austerities, in consequence of which he became at last a Brahma-Rishi."†

9. துர்வாசர் Durvāsas is represented as sitting in a fire, stretching his arms upwards, and being on the whole equipped like the other Rishis. He is of a choleric, irascible temper; he will not bear contradiction, and, when offended, he utters a curse of sure and dreadful effect. For a trifling cause, he pronounced once a curse on Indra, which brought on a long strife between the Dēvas and Asuras, concerning which see page 73.

10. சூதன் (commonly சூதமகாரிஷி) Sūta is represented as praying in a kneeling posture. To him Isvara is said to have appeared from the clouds, in the form of a man-woman, and to have taken him to his seat of bliss.

11. கபிலர் Kapila stands on one leg, stretching the other upwards towards his head. On his mouth he wears an iron grate, and a கின்னரி Kinnari, i. e. a two-stringed lute, hangs about him; while his hands are folded as in prayer. He is the reputed founder of the Sankhya philosophy, and various poetic compositions are ascribed to him.

* According to the story related in chap. ii of the appendix to part iv, Harischandra spoke lies repeatedly.

† Some thing more of Visvāmitra' will be found in the story of Sunahsēpha in the second chapter of the appendix to part iv.

12. காசிபர் Kāsyapa is represented in a sitting posture, stretching his legs upwards, and likewise also one arm, and in his other hand he holds a flower. According to the traditions of Kashmere and Nepaul, he was to Northern Hindustan what Agastya was to Southern India, namely its great civilizer. In mythology, he is the father of the Dēvas by Aditi, and of the Asuras by Diti.*

The stories concerning the austerities of the Rishis gave occasion for the setting up of various orders of ascetics and penitents, such as the Yōgis, Gnānis, and Sannyāsis, who try to imitate the Rishis in the practice of austerities as far as it is practicable in this present evil age. The Yōgi has to practice the following eight things: 1. restraint of the appetites; 2. religious observances; 3. sitting on a tiger's skin; 4. breathing in a peculiar way; 5. restraining the senses; 6. fixing the mind on a member of the body; 7. silent meditation; 8. standing in an upright majestic position, as a fancied image of the deity. A Gnāni is one who has attained to mystic or recondite knowledge, viz., knowledge of the nature of the deity, the soul, the intellect, etc., derived from meditation, the teaching of the Guru, experience, self-mortification, etc.; or one who has attained to the fourth and highest degree in the Saiva system, that of the exalted ascetic who, by austerities, is said to have annihilated his passions; freed his soul from earthly desire; and become ripe for Mōksha, i. e. absorption in the deity.

The order of the Sannyāsis is the last of the four orders or conditions prescribed for the Brahmans. These four conditions are: 1. that of the Brahmachāri or bachelor, who, from the time of his investment with the sacred cord, is required to tend the sacred fires and to follow his studies under, or in the presence of, his preceptor; 2. that of the Grihasta or house-holder, who, from his marriage, must strictly observe his religious duties, maintain the sacred fires, and liberally practise hospitality for the support of the other three orders; 3. that of the Vānaprastha or recluse, who, with or without his wife, relinguishes domestic life, retires to the desert, feeding on leaves, roots and fruits, or on the hospitality of the second order, and continues to perform his daily rites; 4. that of the Sannyāsi or ascetic, who performs no rite whatever, and appears sometimes in a state of nudity; who has renounced social life, with all its enjoyments and attachments, and subjected his passion; who lives on what is given him unasked, and remains in a village only one day, in a town not more than three days, and in a city only five; lest his mind become secularized.—*(See Dr. Winslow's Tamil Dictionary.)*

* Mārkandēa, the son of Mrikandu and the reputed author of the Mārkandēa-Purāna, is also one of the famous Rishis. He is the Brahman boy spoken of on page 51, who was to remain a youth of sixteen. Another celebrated Rishi is the father of Parasurāma, Jamadagni, concerning whom something is to be found in chap. ii. of part iii.

CHAPTER III.

The Attendants and Servants of the Gods.

As these heathens think, Svarga, the heaven of the gods, to be like the court of an earthly king, only much greater and grander, they ascribe to the gods also different kinds of attendants and servants, of whom the following may be mentioned : 1. கின்னரர் Kinnaras; 2. கிம்புருஷர் Kimpurushas; 3. காந்தர்வர் Gāndharbas ; 4. பன்னகர் Pannagas ; 5. சித்தர் Siddhas; 6. வித்தியாதரர் Vidyādharas ; 7. கணநாதர் Gananāthas or தூதாக்கள் Dūtas; 8. தேவதாசிகள் Dēvadāsis, the female dancers and courtesans of Svarga. The dwelling place of almost all these various celestials is the world of the gods, but they are said to have the power to be wherever they please, wherefore they are now found in the heaven of the gods, then on earth, and then in the world of Isvara, or Vishnu, or Brahmā.

1. The Kinnaras are heavenly choristers, represented by a human figure, with the head of a horse. They are said to sing and play most charmingly, and to be specially attached to the retinue or service of Kuvēra, the god of riches and one of the regents of the cardinal points.

2. The Kimpurushas are a kind of celestial musicians who possess a human face and the body of a bird. They are said to be much with Isvara, Vishnu, and Brahmā, serving and praising them.

3. The Gāndharvas are likewise a kind of celestial choristers, similar to the former.

The most celebrated of the celestial musicians are Tumburu and Nārada. The former was a man, and, in order to become a celestial musician, he practised austerities, till Isvara appeared to him and made him, according to his request, an excellent singer and player on the வீணை Vīna (the Indian lute, usually of seven strings and two octaves). The latter, Nārada, is one of the Rishis of whom we have spoken in the foregoing chapter.

4. The Pannagas are a sort of snake-charmers, who amuse the gods by the tricks they play with serpents.

5. The Siddhas are spirits who fly in the air, and are able to be in a moment now here and then there. They were originally men, who, by their holy lives and austerities, have become celestial spirits. Concerning them we read in Wilson's Vishnu Purāna as follows : "The path of the gods lies to the north of the solar sphere, north of the Nāgavithi (the stars of Aries and Taurus), and south of the seven Rishis (Ursa Major). There dwell the Siddhas, of subdued senses, continent and pure, undesirous of progeny, and therefore victorious over death : eighty-eight thousand of these chaste beings tenant the regions of the sky, north

of the sun, until the destruction of the universe: they enjoy immortality, for they are holy; exempt from covetousness and concupisence, love and hatred; taking no part in the procreation of living beings, and detecting the unreality of the properties of elementary matter."

6. The Vidyādharas are the scholars in the world of the gods, and altogether unmatched as regards learning. When the Dēvas and Rishis are assembled before Dēvendra, the Vidyādharas are also present and discuss learned subjects. The sixty-four sciences and arts, which are learned and studied here on earth in part, are known and practised by them in perfection, and new things are found out by them, so that they can entertain both the gods and the Rishis most agreeably.

7. The Gananāthas or Dūtas are divided into three classes, viz 1. சிவதூதாக்கள் Siva-dūtas, i. e. Siva's messengers; 2. விஷ்ணுதூதாக்கள் Vishnu-dūtas, i. e. Vishnu's messengers; 3. யமதூதாக்கள் Yama-dūtas, i. e. Yama's messengers.

As regards the Siva-dūtas, they are represented as being red, short, and thick, like the Bhūtas. Their hair-locks, twisted together, rest on their heads like a cap, and from their mouths project two great lion's teeth. They have four hands, in which they hold, respectively, a snake, a cord, a trident, and a wine-jug; whilst their body is adorned with various ornaments. By means of these messengers Isvara fetches the souls of his devotees at their death to his seat of bliss, called Kailāsa, and that in a புஷ்பகவிமானம் Pushpakavimāna, i. e. a self-moving chariot.

The Vishnu-dūtas have their hair dressed like the Sivadūtas, and also like them a lion's teeth, but otherwise they resemble Vishnu, being of a blue colour, and wearing the Tirunāma on their forehead, arms, and breasts; and round their necks a rosary of Tulasimani; whilst they hold in their four hands, respectively, a Sankha, a Chakra, a battle-axe, and a club. Through these messengers Vishnu fetches the souls of his faithful devotees into his abode of bliss called Vaikuntha.

The Yama-dūtas, the messengers of Yama, the king of death and hell, are painted quite black, like demons, with horrible faces and great teeth. In their four hands they carry a trident, a club and many ropes; and in their girdles, daggers. Their business consists in carrying the souls of the wicked into Naraka* or hell (where there are said to be no less than 280 millions of places of torture); but they are not allowed to lay hold on any one before his fixed life-time is elapsed, and the souls of the pious they cannot touch at all. When, however, such die as are neither virtuous nor wicked, then it happens that the messengers of Yama and those of Siva or Vishnu come into conflict with each other, each party claiming the indifferent souls.

8. The Dēvadāsis of Svarga, the world of the gods, correspond to the

* Ziegenbalg has here, as on pp. 25 & 32, for Naraka, Pātāla; but according to the Purānas, Pātāla is not quite identical with hell, but rather with the Greek Tartarus, the abode of Titans or Rākshasas; whereas Naraka is the proper term for hell, the abode of wicked men.

dancing girls in the temples; for just as these dance before the images of the gods, and are embraced by their devotees: so those are said to dance before the gods of Svarga, and to be embraced by them. The most celebrated among them are Urvasi, Rambha, and Tilōttama. Originally the celestial Dēvadāsis were daughters of Brahma, and then reproduced by the churning of the ocean of milk; and a certain number of them, as Rambha, Tilōttama, and others, were, according to the Vishnu-Purāna, the incarnated wives of Krishna.

In the same Purāna we find the following legend concerning the celebrated Urvasi. "Urvasi having incurred the imprecation of Mitra and Varuna, determined to take up her abode in the world of mortals; and descending accordingly, she beheld Purūrvasas, the son of Budha [who was the son of Sōma (the moon) by Tārā, the wife of Vrihaspati (Jupiter), the preceptor of the gods]; and as soon as she saw him, she forgot all reserve, and disregarding the delights of Svarga, became deeply enamoured of the prince. Beholding her infinitely superior to all other females in grace, elegance, symmetry, delicacy, and beauty, Purūrvasas was equally fascinated by Urvasi: both were inspired by similar sentiments, and, mutually feeling that each was every thing to the other, thought no more of any other object. Confiding in his merits, Purūrvasas addressed the nymph, and said, "Fair creature, I love you; have compassion on me, and return my affection." Urvasi, half averting her face through modesty, replied, "I will do so, if you will observe the conditions I have to propose." "What are they?" enquired the prince; "declare them!" "I have two rams," said the nymph, "which I love as children; they must be kept near my bed-side, and never suffered to be carried away: you must also take care never to be seen by me undressed; and clarified butter alone must be my food." To these terms the king readily gave assent.

"After this, Purūrvasas and Urvasi dwelt together in Alakā, sporting amidst the groves and lotus-crowned lakes of Chaitraratha, and the other forests there situated, for sixty-one thousand years.* The love of Purūrvasas for his bride increased every day of its duration; and the affection of Urvasi augmenting equally in fervour, she never called to recollection her residence amongst the immortals. Not so was it with the attendant spirits at the court of Indra; nymphs, genii, and quiristers, found heaven itself but dull whilst Urvasi was away. Knowing the agreement that Urvasi had made with the king, Visvavasu was appointed by the Gāndharbas to affect its violation; and he, coming by night to the chamber where they slept, carried off one of the rams. Urvasi was awakened by its cries, and exclaimed, Ah me! who has stolen one of my children? Had I a husband, this would not have happened! To whom shall I apply for aid?" The Rājāh overheard her lamentation, but recollecting that he was undressed, and that Urvasi might see him in that state, did not move from the couch. Then the Gāndharbas came and stole

* One copy has, according to Prof. Wilson, sixty-one only.

the other ram; and Urvasi, hearing it bleat, cried out that a woman who was the bride of a prince so dastardly as to submit to this outrage, had no protector. This incensed Purūrvasas highly, and trusting that the nymph would not see his person, as it was dark, he rose, and took his sword, and pursued the robbers, calling upon them to stop, and receive their punishment. At that moment the Gāndharbas caused a flash of brilliant lightning to play upon the chamber, and Urvasi beheld the king undressed: the compact was violated, and the nymph immediately disappeared; whilst the Gāndharbas, abandoning the rams, departed to the region to the gods.

"Having recovered the animals, the king returned delighted to his couch, but there he beheld no Urvasi; and not finding her any where, he wandered naked over the world, like one insane. At length coming to Kurukshētra, he saw Urvasi sporting with four other nymphs of heaven in a lake beautified with lotuses, and he ran to her, and called her his wife, and wildly implored her to return. "Mighty monarch," said the nymph, "refrain from this extravagance, I am now pregnant: depart at present, and come hither again at the end of a year, when I will deliver to you a son, and remain with you for one night." Purūravas, thus comforted, returned to his capital; and Urvasi said to her companions, "This prince is a most excellent mortal: I lived with him long and affectionately united." "It was well done by you," they replied, "he is indeed of comely appearance, and one with whom we could live happily for ever."

"When the year had expired, Urvasi and the monarch met again at Kurukshētra, and she consigned to him his first-born Ayus; and these annual interviews were repeated, until she had borne to him five sons. She then said to Purūrvasas, "Through regard for me, all the Gāndharbas have expressed their joint purpose to bestow upon my lord their benediction: let him therefore demand a boon." The Rajah replied, "My enemies are all destroyed, my faculties are all entire; I have friends and kindred, armies and treasures: there is nothing which I may not obtain except living in the same region with my Urvasi."—Accordingly the Gāndharbas gave him their benediction, and Purūvasas obtained a seat in the sphere of the celestials, and was no more separated from his beloved.

CHAPTER IV.

The Ashtadikpālakas or the Regents of the Eight Cardinal Points.

According to the imaginary geography of these heathens, the earth consists of seven great insular continents and seven circumambient oceans,* and beyond the seventh circumambient ocean, there is at each of the eight cardinal points a regent or protector of the earth, viz. 1. Indra, the regent of the east; 2. Agni, the regent of the south-east; 3. Yama, the regent of the south; 4. Niruti, the regent of the south-west; 5. Varuna, the regent of the west; 6. Vāyu, the regent of the north-west; 7. Kuvēra, the regent of the north; and 8. Isāna, the regent of the north-east.

1. இந்திரன் Indra, the regent of the east, is the same with Dēvēndra, the king of the Dēvas, of whom we have treated in the first chapter. He has to protect the earth from the great giants and malignant spirits; for he is said to be very strong, and inferior to none in power and strength except to Isvara, Vishnu, and Brahmā.† He presides also over the seasons and crops, and is therefore worshipped at the seasons of sowing and reaping.

2. அக்கினி Agni, also called அக்கினிபகவான் Agni-bhagavān (fire-god), the regent of the south-east, is the god of fire. He is represented as riding on a gray goat, flames of fire streaming round about him. He has two faces, four hands (frequently also seven), and three legs, signifying the trident which fire is said to form. On his two heads he wears a crown, surrounded by fire, and in his hands he holds sacrificial implements and materials, such as a butter-tub, a spoon, wood and flowers. The offerings to Agni consisting of ghee (melted butter) plaintains, cakes, etc., are accompanied with an incantation that is repeated one hundred and eight times; and made particularly at marriages.‡

3. யமன் Yama, the regent of the south, is the god of death and king of hell, where he has a capital and a throne on which he sits in judgment on departed souls. After death the souls of common people must

* See the names of these continents and oceans on pp. 25 and 26.

† In the Rig-Vēda, as will be seen from the appendix, Indra is regarded as the chief of all the gods: Brahmā is not mentioned as a god at all; the names of Vishnu and Rudra occur; but they are spoken of as inferior gods only; the latter is not identical with Siva or Isvara, but is the god of tempests; while the former seems to be a name of the sun.

‡ Agni is also one of the principal Vēdic gods: see the appendix.

appear before him, and, having been confronted with Chitragupta, the recorder, by whom all actions are registered, the virtuous are conveyed to Svarga, or Elysium, whilst the wicked are driven to the different regions of Naraka, or hell. Yama is represented as being quite black, with a horrible face, and a crown on his head, and altogether surrounded by fire. In his mouth he has a lion's teeth, and in his four hands, he holds respectively a club, ropes, a trident, and a wine-jug, from which he gives wine to the dying to mitigate the bitterness of death. On the whole he is adorned like a king, and rides on a black buffalo. The poets have written many stories about him, which these heathens receive with undoubted credence. Of his many names the following may be mentioned: 1. சமன் Samana (the just); 2. செங்கோற்கடவுள் Chenkōlkadavul (the god with the right sceptre); 3. கூற்று Kūddu (the separator [of soul and body]); 4. தருமன் Dharma (the just); 5. அந்தகன் Antaka (the destroyer); 6. சண்டன் Chanda (the wrathful); 7. நமன் Nama (like Yama); 8. நடுவன் Naduvan (the impartial); 9. மறலி Marali (the confounder); 10. தென்றிசைக்கோன் Tendisaikkōn (the king of the southern region).

4. நிருதி Niruti, the regent of the south-west, is represented as a giant of green colour, who was elevated to the dignity he enjoys by reason of his severe penance. On his head he wears a crown, and on his forehead Siva's sign of sacred ashes; whilst he is on the whole adorned like the other gods. Of his four hands one is empty, and in the other three he holds, respectively, a banner with the sign of a fish, a ring, and a wine-jug; and his vehicle is a crocodile.

5. வருணன் Varuna, the regent of the west, is the god of the waters, clouds, and rain. He is represented with a green body, with two hands of which one is empty, and in the other he holds a sword. His head is adorned with a crown; his whole body, with various ornaments; and his shoulders with garlands. His vehicle is a stag.*

6. வாயு Vāyu, the regent of the north-west, is the god of the wind.† He is represented as having a gray colour, and four arms and hands, in which he holds, respectively, a sword, a shield, a bow, and an arrow. Like the other gods, he wears a crown and various ornaments, and his vehicle is a Bhūta.

7. குபேரன் Kuvēra, the regent of the north, is the god of riches, and the keeper of gold, silver, precious stones, pearls, and all the treasures in the earth, which he gives to those for whom they are destined by Isvara. He has a deformed body of white colour, with a crown on his head, and a club in one of his hands. His whole body is adorned with various

* Of Varuna, who is one of the principal gods of the Vēdas, something more will be found in the appendix.

† Vāyu, likewise one of the ancient gods, is also called Pavana, and Maruts, i. e. the gentle winds. See also a legend about him on pp. 26 and 27.

ornaments, and his vehicle is a self-moving chariot. The poets have written many a story concerning him, and when these heathens wish to praise a man on account of his riches, they compare him to Kuvēra. Kuvēra has got various names, of which the following may be mentioned: 1. அரன்றோழன் Harandōrhan (Hara's, i. e. Siva's, friend), 2. கின்னரர்பிரான் Kinnararpirān (lord of the Kinnaras); 3. அலகையாளி Alakāyāli (ruler of Alakā [his capital]); 4. புருஷவாகனன் Purushavāhana (he whose vehicle is a man); 5, புஷ்பகவிமானமுள்ளவன் Pushpakayimānamullavan (possessor of the self-moving chariot); 6. மந்திரி Mandiri (prime minister); 7. தனதன் Dhanada (he who gives riches); 8. தனபதி Dhanapati (lord of riches); 9. பிங்கலன் Pingala (the northern); 10. வைச்சிரவணன் Vaisravana (son of Visrava).

8. ஈசானன் Isāna, the regent of the north-east, is a form of Isvara. He is represented as having four arms and hands, of which one is empty, whilst he holds in the other three, respectively, a kind of small drum, a stag, and a sword. His head is adorned with a crown, and his whole body with the usual ornaments. Near him stands a bull, his vehicle. Being a form of Isvara, he is regarded as the chief among the protectors of the earth, and believed to direct and control all.

The images of these eight protectors and regents of the earth are usually made of stone, or bricks and mortar, and sometimes also of metal, at least that of Agnibhagavān. At the beginning of every festival of several days' duration, the Ashtadikpālakas are placed in their respective places within the enclosure of the pagoda, and that with many ceremonies and Mantras; and when the festival is over, they are again put in their usual places with many ceremonies and Mantras. They receive also some honour on other occasions, and play an important part in the building of houses.

Herewith we conclude the complicated Genealogy of the Gods of Southern India, praying that God, "who will have all men to be saved, and to come unto the knowledge of the truth, may open the eyes of these blind heathens, and turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and an inheritance among them who are sanctified by faith in JESUS CHRIST." "The LORD alone is great, and greatly to be praised: He is to be feared above all gods. For the gods of the nations are idols: but the LORD has made the heavens and the earth. O worship the LORD in the beauty of holiness, and say among the heathen that the LORD reigneth!"

HALLELUJAH!

APPENDIX TO PART IV.

CHAPTER I.

The Gods of the Vēdas.

"The prevailing character," says Professor H. H. Wilson, "of the ritual of the Vēdas *is the worship of the personified elements;* viz., of Indra, the firmament; Agni, the fire; Vāyu, the air; Varuna, the water; Aditya, the sun; Sōma, the moon; and other elementary and planetary personages.* The worship of the Vēdas is, moreover, for the most part domestic worship, consisting of prayers and oblations offered—in their houses, not in temples—by individuals for individual good, and addressed to unreal presences, not to visible types. In a word, *the religion of the Vēdas was not idolatry.*"

"It is not possible to conjecture," says the same scholar, "when this more simple and primitive form of adoration was succeeded by the worship of images and types, representing Brahmā, Vishnu, Siva, and other imaginary beings, constituting a mythological pantheon of most ample extent; or when Rāma and Krishna, who appear to have been originally real and historical characters, were elevated to the dignity of divinities. Image-worship is alluded to by Manu in several passages,but with an intimation that those Brahmans who subsist by ministering in temples are an inferior and degraded class. The story of the Rāmāyana and Mahābhārata turns wholly upon the doctrine of incarnations, all the chief *dramatis personæ* of the poems being impersonations of gods, and demigods and celestial spirits. The ritual appears to be that of the Vēdas, and it may be doubted if any allusion to image-worship occurs; but the doctrine of propitiation by penance and praise prevails throughout, and Vishnu and Siva are the especial objects of panegyric and invocation. In these two works, then, we trace unequivocal indications of a departure from the elemental worship of the Vēdas, and the origin or elaboration of legends, which form the great body of the mythological religion of the Hindus."

"The different works known by the name of Pūranas are evidently derived from the same religious system as the Rāmāyana and Mahābhārata, or from the mytho-heroic stage of Hindu belief. They present, however, peculiarities which designate their belonging to a later period, and to an important modification in the progress of opinion. They repeat

* To some of these the later Hindus have assigned the office of regents of the cardinal points, as the reader will have observed in the last chapter.

the theoretical cosmogony of the two great poems; they expand and systematize the chronological computations; and they give a more difinite and connected representation of the mythological fictions, and the historical traditions. But besides these and other particulars, which may be derivable from an old, if not from a primitive era, they offer characteristic peculiarities of a more modern description, in the paramount importance which they assign to individual divinities, in the variety and purport of the rites and observances addressed to them, and in the invention of new legends illustrative of the power and graciousness of those deities, and of the efficacy of implicit devotion to them. Siva and Vishnu, under one or other form, are almost the sole objects that claim the homage of the Hindus in the Purānas, departed from the domestic and elemental ritual of the Vēdas, and exhibiting a sectarial fervour and exclusiveness not traceable in the Rāmāyana, and only to a qualified extent in the Māhābhārata. They are no authorities for Hindu belief as a whole: they are special guides for separate and sometimes conflicting branches of it, compiled for the evident purpose of promoting the preferential, or in some cases the sole, worship of Vishnu or of Siva." (See the Preface to Wilson's Translation of the Vishnu Purāna; p. 2-4.)

Thinking that a few specimens of the hymns of the Vēdas will be interesting to the reader, the translator gives here a few specimens from Professor Max Müller's "Ancient Sanscrit Literature" (p. 531 etc.)

'The following hymn, ascribed to Manu Vaivasvata (Rig-Vēda viii 30), is addressed to all the gods.'

1. "Among you, O gods, there is none that is small, none that is young: you are all great indeed.
2. Be thus praised, ye destroyers of foes, you who are thirty and three, you the sacred gods of Manu.
3. Defend us, help us, bless us! do not lead us far away from the path of our fathers, from the path of Manu.
4. You who are here, O gods, all of you, and worshipped by all men, give us your broad protection, give it to cow and horse."

According to this hymn the number of the gods is thirty-three, out of which the later Hindus, fond as they are of enormities, have made thirty-three crores or 330,000,000. The Manu mentioned here is not the famous law-giver; the word means here simply man, a progenitor of the human race.

The following hymn ascribed to Vasishtha, is addressed to Indra (Rig-Vēda vii. 32.)

1. Let no one, not even those who worship thee, delay thee far from us! Even from afar come to our feast! Or, if thou art here, listen to us!
2. For these who here make prayers to thee, sit together near the libation, like flies round the honey. The worshippers anxious for wealth, have placed their desire upon Indra, as we put our foot upon a chariot.

3. Desirous of riches, I call him who holds the thunderbolt with his arm, and who is a good giver, like as a son calls his father.
4. The libations of Sōma (the juice of the moon-plant or sarcostemma viminalis) mixed with milk, have been prepared for Indra: thou, armed with the thunderbolt, come with the steeds to drink of them for thy delight; come to the house!
5. May he hear us, for he has ears to hear. He is asked for riches; will he despise our prayers? He could soon give hundreds and thousands;—no one could check him if he wishes to give.
6. He who prepares for thee, O Vritra-killer, deep libations, and pours them out before thee, that hero thrives with Indra, never scorned of men.
7. Be thou, O mighty, the shield of the mighty (Vasishthas), when thou drivest together the fighting men. Let us share the wealth of him whom thou hast slain; bring us the household of him who is hard to be vanquished.

Offer Sōma to the drinker of Sōma, to Indra, the lord of the thunderbolt; roast roasts; make him to protect us: Indra, the giver is a blessing to him who gives oblations.

9. Do not grudge, ye givers of Sōma; give strength to the great god, make him to give wealth! He alone who perseveres, conquers, abides, and flourishes: the gods are not to be trifled with.
10. No one surrounds the chariot of the liberal worshipper, no one stops it. He whom Indra protects and the Maruts (winds), he will come into stables full of cattle.
11. He will, when fighting, obtain spoil, O Indra, the mortal, whose protection thou shouldst be. O hero, be thou the protection of our chariots, and of our men!
12. His share is exceeding great, like the wealth of a winner. Him who is with Indra with his steeds, no enemy can subdue; may he give strength to the sacrificer!
13. Make for the sacred gods a hymn that is not small, that is well set and beautiful! Many snares pass by him who abides with Indra through his sacrifice.
14. What mortal dares to attack him who is rich in thee? Through faith in thee, O mighty, the strong acquires spoil in the day of battle.
15. Stir us mighty Vasishthas in the slaughter of the enemies, stir us who give their dearest treasures. Under thy guidance, O Haryasva, we shall with our wise councellors overcome all hardships.
16. To thee belongs the lowest treasure: thou rearest the middle treasure; thou art king always of all the highest treasures; no one withstands thee in the flock.
17. Thou art well known as the benefactor of every one, whatever battles there be. Every one of the kings of the earth implores thy name, when wishing for help.
18. If I were lord of as much as thou, I should support the sacred bard, thou scatterer of wealth, I should not abandon him to misery.

19. I should award wealth day by day to him who magnifies, I should award it to him, whosoever it be. We have no other friend but thee, no other happiness, no other father, O mighty !
20. He who perseveres acquires spoil with his wife as his mate ; I bend Indra, who is invoked by many, for you, as a wheelwright bends a wheel made of strong wood.
21. A mortal does not get riches by scant praise : no wealth comes to the grudger. The strong man it is, O mighty, who in the day of battle is a precious gift to thee like as to me.
22. We call for thee, O hero, like cows that have not been milked ; we praise thee as ruler of all that moves, O Indra, as ruler of all that is immoveable.
23. There is no one like thee in heaven or earth. He is not born, and will not be born. O mighty Indra, we call upon thee as we go fighting for cows and horses.
24. Bring all these to those who are good, O Indra, be they old or young; for thou, O mighty, art the rich of old, and to be called in every battle.
25. Push away the unfriendly, make us treasures easy to get ! Be the protector of ourselves in the fight, be the cherisher of our friends.
26. Indra, give wisdom to us, as a father to his sons. Teach us in this path, let us living see the sun !
27. Let not unknown wretches, evil-disposed and unhallowed, tread us down. Through thy help, O hero, let us step over the rushing eternal water !"

"In this hymn," says the learned Professor, "Indra is clearly conceived as the supreme god ; but when Agni, the lord of fire, is addressed by the poet, *he* is spoken of as the first god, not inferior even to Indra. While Agni is invoked, Indra is forgotten ; there is no competition between the two, nor any rivalry between them and other gods.

"There are other hymns, again, in which the notion of a deity is much less prominent. Indra is there represented like a hero fighting against enemies. He is liable to defeat, his heart fails him in the combat, and though at last he invariably conquers, he does so rather by an effort than by the mere assertion of his power. To Agni both human and divine qualities are ascribed, and they arise chiefly from his character as messenger between gods and men, or as high-priest, when he is supposed to carry the oblation to the gods. An illustration of this is the following hymn of Vatsa. (Rig-Vēda viii, 11.)

1. Thou, Agni, art the guardian of sacred rites : thou art a god among mortals ; thou art to be praised at the sacrifices.
2. Thou, strong Agni, art to be praised at the festivals, thou who like a charioteer carriest the offerings to the gods.
3. Fight and drive thou away from us the fiends, O Jātavēdas, the ungodly enemies, O Agni !
4. Thou, Jātavēdas, desirest not the offering of a hostile man, be it ever so nigh to thee.

5. We mortals and sages worship the great name of thee, the immortal Jātavēdas.
6. We sages call the sage to help, we mortals call on the god for protection, we call on Agni with songs.
7. May the poet draw thy mind even from the most distant abode with the song that longs for thee, O Agni.
8. Thou art the same in many places, a lord among all people: we call upon thee in battle.
9. In battles we call upon thee, Agni, for help when we want strength; we call in struggles upon the giver of precious gifts.
10. Thou art ancient, to be praised at the sacrifices; thou sittest as priest from of old and to-day. Replenish thy own body, O Agni, and grant happiness to us!

"It is curious," observes Professor Max Müller, "to watch the almost imperceptible transition by which the phenomena of nature, if reflected in the mind of the poet, assume the character of divine beings. Ushas, the Dawn, is frequently described in the Vēda, as she might be described by a modern poet. She is the friend of men, she smiles like a young wife; she is the daughter of the sky. She goes to every house; she thinks of the dwellings of men; she does not despise the small or the great; she brings wealth; she is always the same, immortal, divine; age cannot touch her; she is the young goddess, but she makes men grow old. All this may be simply allegorical language. But the transition from dēvī, the bright, to dēvī, the goddess, is so easy, the daughter of the sky assumes so readily the same personality which is given to the sky, Dyaus, her father, that we can only guess whether in every passage the poet is speaking of a bright apparition, or of a bright goddess; of a natural vision, or of a visible deity. The following hymn of Vasishtha (Rig-Vēda vii. 77), will serve as an instance:—

She shines upon us, like a young wife, rousing every living being to go to his work. The fire had to be kindled by men; she brought light by striking down darkness.

She rose up, spreading far and wide, and moving towards every one. She grew in brightness, wearing her brilliant garment. The mother of the cows (the morning clouds), the leader of the day, she shone gold-coloured, lovely to behold.

She, the fortunate, who brings the eye of the god, who leads the white and lovely steed (of the sun), the Dawn was seen, revealed by her rays, with brilliant treasures she follows every one.

Thou, who art a blessing where thou art near, drive far away the unfriendly; make the pastures wide, give us, safety! Remove the haters, bring treasures! Raise up wealth to the worshipper, thou mighty Dawn.

Shine for us with thy best rays, thou bright Dawn, thou who lengthenest our life, thou the love of all, who givest us food, who givest us wealth in cows, horses, and chariots.

Thou, daughter of the sky, thou high-born Dawn, whom the Vasish-

thus magnify with songs, give us riches high and wide : all ye gods, protect us always with your blessings.

The hymns given above are fair specimens of the hymns of the Rig-Vēda in general. The predominating desire of the composers is that for riches, victory, and various temporal blessings. The invisible world is seldom thought of ; and moral sentiments are not frequently met with; nor are they deep and pure. The hymns that contain most moral sentiments are those addressed to Varuna, of which the following two may be regarded as fair specimens :—

I. 1. Wise and mighty are the works of him who stemmed asunder the wide firmaments. He lifted on high the bright and glorious heaven ; he stretched out apart the starry sky and the earth.

2. Do I say this to my own soul ? How can I get unto Varuna? Will he accept my offerings without displeasure ? When shall I, with a quiet mind, see him propitiated ?

3. I ask, O Varuna, wishing to know this my sin. I go to ask the wise. The sages all tell me the same : Varuna it is who is angry with thee.

4. Was it an old sin, O Varuna, that thou wishest to destroy thy friend, who always praises thee ? Tell me, thou unconquerable lord, and I will quickly turn to thee with praise, freed from sin.

5. Absolve us from the sins of our fathers, and from those which we committed with our own bodies. Release Vasishtha (name of the poet), O king, like a thief who has feasted on stolen cattle; release him like a calf from the rope.

6. It was not our own doing, O Varuna, it was necessity, an intoxicating draught, passion, dice, thoughtlessness. The old is near to mislead the young ; even sleep brings unrighteousness.

7. Let me without sin give satisfaction, like a slave to the bounteous lord, the god, our support. The lord god enlightened the foolish ; he, the wisest, leads his worshippers to wealth.

8. O lord, Varuna, may this song go well to thy heart ! May we prosper in keeping and acquiring ! Protect us, O gods, always with your blessings ! (Rig. V. vii. 86).

II. 1. However we break thy laws from day to day, men as we are, O god, Varuna,

2. Do not deliver us unto death, nor to the blow of the furious ; nor to the anger of the spiteful !

3. To propitiate thee, O Varuna, we bind thy mind with songs, as the charioteer a weary steed.

4. Away from me they flee dispirited, intent only on gaining wealth ; as birds to their nests.

5. When shall we bring here the man who is victory to the warriors, when shall we bring Varuna, the wide-seeing, to be propitiated ?

6. [This they take in common with delight, Mitra and Varuna; they never fail the faithful giver.]
7. He who knows the place of the birds that fly through the sky, who, on the waters, knows the ships;—
8. He, the upholder of order, who knows the twelve months with the offspring of each, and knows the month that is engendered afterwards (the intercalary month);—
9. He who knows the track of the wind, of the wide, the bright, and mighty; and knows those who reside on high;—
10. He, the upholder of order, Varuna, sits down among his people; he, the wise, sits there to govern.
11. From thence perceiving all wondrous things, he sees what has been and what will be done.
12. May he, the wise son of time, make our paths straight all our days; may he prolong our lives!
13. Varuna, wearing golden mail, has put on his shining cloak; the spies sat down around him.
14. The god whom the scoffers do not provoke, nor the tormentors of men, nor the plotters of mischief.
15. He, who gives to men glory, and not half glory, who gives it even to our own bodies.
16. Yearning for him, the far-seeing, my thoughts move onwards, as kine move to their pastures.
17. Let us speak together again, because my honey has been brought: thou eatest what thou likest, like a friend.
18. Now I saw the god who is to be seen by all, I saw the chariot above the earth; he must have accepted my prayers.
19. O hear this my calling, Varuna, be gracious now; longing for help, I have called upon thee.
20. Thou, O wise god, art lord of all, of heaven and earth: listen on thy way.
21. That I may live, take from me the upper rope, loose the middle, and remove the lowest!*

* This last hymn is ascribed to Sunahsēpha, who was, according to the legend related in the following chapter, sold by his own father, a Brahman by the name of Ajīgarta Sangavasi, to king Harischandra, in order to be offered as victim to Varuna.

CHAPTER II.

*The Legend of Sunahsēpha.**

"Harischandra, the son of Vēdhas, of the family of the Ikshvākus, was a king without a son. He had a hundred wives, but had no son by them. In his house lived Parvata and Nārada. He asked Nārada: "Tell me, O Nārada, what do people gain by a son, whom they all wish for, those who reason as well as those who do not reason?"

Being asked by one verse, Nārada replied in ten verses: "If a father sees the face of a son, born alive, he pays a debt in him, and goes to immortality. The pleasure which a father has in his son is greater than all the pleasures that are from the earth, from the fire, and from the water. Always has the father overcome the great darkness by a son; for a self is born from his self; it (the new-born self, the son) is like a ship, full of food, to carry him over. Therefore try to get a son, you Brahmans; he is undoubtedly the world. Food is life for men, clothing his protection, gold his beauty, cattle his strength. His wife is a friend, his daughter is a pity; but the son is his light in the highest world. As husband he embraces a wife, who becomes his mother, when he becomes her child. Having been renewed in her, he is born in the tenth month. A wife is a wife (jāya), because man is born (jāyatē) again in her. She is a mother (ābhūti), because she brings forth (ābhūti); a germ is hidden in her. The gods and the old sages brought great light unto her. The gods said to men: "In her you will be born again." There is no life for him who has no son, this the animals also know. The path which those follow who have sons and no sorrows, is widely praised and happy. Beasts and birds know it, and they have young ones every where."†

* The legend of Sunahsēpha deserves a place in this work, as being very instructive in regard to the manners and rites of the ancient Hindus, and more especially as showing that, at an early time, the Brahmans did not shrink from offering bloody, and even human sacrifices. Our source is Professor Max Müller's History of Ancient Sancrit Literature, page 408, etc.; and his original Sanscrit source is the Aitarēya Brāhmāna. But the story is also found in the Sankhāyana Sūtras and some other writings.

† A son is regarded as the greatest of all blessings, because it is the son who performs for his dead father and progenitors those rites and ceremonies on the discharge of which the welfare of the latter in the unseen world is supposed to be absolutely dependent.

Having thus spoken, he said to him: Go to Varuna the king, and say: "May a son be born to me, and I shall sacrifice him to you." The king assented, he went to Varuna the king, and said: "May a son be born to me, and I shall sacrifice him to you." Varuna said, "Yes." A son was born to him, called Rōhita. Then Varuna said to Harischandra: (A son is born to thee, sacrifice him to me." Harischandra said: "When an animal is more than ten days old, it can be sacrificed. May he be older than ten days, and I shall sacrifice him to you."

Varuna assented. The boy was more than ten days old, and Varuna said: "He is older now than ten days, sacrifice him to me." Harischandra said: When an animal's teeth come, then it can be sacrificed. May his teeth now come, and I shall sacrifice him to you."

Varuna assented. His teeth came, and Varuna said: "His teeth have come, sacrifice him to me." Harischandra said: When an animal's teeth fall out, then it can be sacrificed. May his teeth fall out, and I shall sacrifice him to you."

Varuna assented. His teeth fell out, and Varuna said: "His teeth have fallen out, sacrifice him to me." Harischandra replied: "When an animal's teeth come again, then it can be sacrificed. May his teeth come again, and I shall sacrifice him to you."

Varuna assented. His teeth came again, and Varuna said: "His teeth have come again, sacrifice him to me." Harischandra said: "When a warrior (Kshatria) is girt with his armour, then he can be sacrificed. May he be girt, and I shall sacrifice him to you."

Varuna assented. He was girt, and Varuna said: "He has been girt, let him be sacrificed to me." Harischandra assented. He addressed his son and said: "Child, he gave you to me; Death! that I sacrifice you to him." The son said, "No!" took his bow, and went to the forest, and lived there for a year.

And Varuna seized Harischandra, and his belly swelled. This Rōhita heard and went from the forest to the village (grāma). Indra, in the form of a man, went round him, and said: "For a man who does not travel about there is no happiness, thus we have heard, O Rōhita! A good man who stays at home is a bad man. Indra is the friend of him who travels. Travel!"

Rōhita thought, a Brahman has told me to travel, and thus he travelled a second year in the forest. When he went from the forest to the village, Indra, in the form of a man, went round him, and said: "A traveller's legs are like blossoming branches, he himself grows, and gathers the fruit. All his wrongs vanish, destroyed by his exertion on the road. Travel!"

Rōhita thought, a Brahman has told me to travel, and thus he travelled a third year in the forest. When he went from the forest to the town, Indra, in the form of a man, went round him, and said: "The fortune of a man who sits, sits also; it rises, when he rises; it sleeps when he sleeps; it moves well when he moves. Travel!"

Rōhita thought, a Brahman has told me to travel, and thus he travelled

a fourth year in the forest. When he went from the forest to the town, Indra, in the form of a man, went round him, and said: A man who sleeps is like the Kali age; a man who awakes is like the Dvāpara age; a man who rises is like the Trēta age; a man who travels is like the Krita age. Travel!"

Rōhita thought, a Brahman has told me to travel, and thus he travelled a fifth year in the forest. When he went from the forest to the town, Indra, in the form of a man, went round him, and said: A traveller finds honey, a traveller finds sweet figs. Look at the happiness of the sun, who travelling never tires. Travel!

Rōhita thought, a Brahman has told me to travel, and thus he travelled a sixth year. He met in the forest a starving Rishi, Ajīgarta, the son of Sūyavasa. He had three sons, Sunahpuchha, Sunahsēpha, and Sunōlāngūla. Rōhita said to him: "Rishi, I give you a hundred cows, I ransom myself with one of these thy sons." The father embraced the eldest son, and said: "Not him," "Nor him," said the mother embracing the youngest. And the parents bargained to give Sunahsēpha, the middle son. Rōhita gave a hundred, took him, and went from the forest to the village. And he came to his father, and said: "Father, Death! I ransom myself by him." The Father went to Varuna, and said: "I shall sacrifice this man to you. "Varuna said, yes, for a Brahman is better than a Kshatria." And he told him to perform a Rājasūya sacrifice. Harischandra took him to be the victim for the day when the Sōma is spent to the gods.

Visvāmitra was his Hōtri priest; Jamadagni his Adhvaryu priest; Vasishtha, the Brahman; Ayāsya, the Udgātri priest. When Sunahsēpha had been prepared, they found no body to bind him to the sacrificial post. And Ajīgarta, the son of Sūyavasa, said: "Give me another hundred, and I shall bind him. They gave him an other hundred, and he bound him. When he had been prepared and bound, when the Aprī hymns had been sung and he had been led round the fire, they found no body to kill him. And Ajīgarta, the son of Sūyavasa said: "Give me another hundred, and I shall kill him." They gave him another hundred, and he came whetting his sword. Then Sunahsēpha thought, "They will really kill me, as if I was not a man. Death! I shall pray to the gods. "He went with a hymn to Prajāpati (lord of the world), the first of gods. Prajāpati said to him: "Agni is the nearest of gods, go to him." He went with a hymn to Agni, and Agni said to him: "Savitri (the progenitor) rules all creatures, go to him." He went with a hymn to Savitri, and Savitri said to him: "Thou art bound for Varuna, the king, go to him." He went with a hymn to Varuna the king, and Varuna said to him: "Agni is the mouth of the gods, the kindest god, praise him, and we shall set thee free." Thus he praised Agni, and Agni said to him: Praise the Visvē Dēvāh (all the gods), and we shall set thee free. Thus he praised the Visvē Dēvāh, and they said to him: "Indra is the greatest, mightiest, strongest, and friendliest of the gods, praise him, and we shall set thee free." Thus he praised

Indra, and Indra was pleased, and gave him in his mind a golden car, which Sunahsēpha acknowledged by another verse. Indra said to him: "Praise the Asvinau, and we shall set thee free." Thus he praised the Asvinau, and they said to him: "Praise Ushas (the dawn), and we shall set the free." Thus he praised Ushas with three verses. While these verses were delivered, his fetters were loosed, and Harischandra's belly grew smaller, and when the last verse was said, his fetters were loosed, and Harischandra was well again."

Then, Sunahsēpha, agreeably to the request of the priests, performed the daily sacrifice, and having done with it, he sat down on the lap of Visvāmitra; whereupon Ajīgarta said: "Rishi, give me back my son." But Visvāmitra replied: "No; for the gods have given him to me. He has become Dēvarāta (Theodotus), the son of Visvāmitra; and the members of the families of Kapila and Babhru have become his relations." Then Ajīgarta, the son of Sūyavasa, said: "Come thou, O son, we, both I and thy mother, call thee away. Thou art by birth an Angirasa, the son of Ajīgarta, celebrated as a poet. O Rishi; go not away from the line of thy grandfather, come back to me. " Sunahsēpha replied: "They have seen thee with a knife, in thy hand, a thing that men have never found even amongst Sūdras; thou hast taken three hundred cows for me, O Angiras." Ajīgarta, the son of Sūyavasa, said: "My old son, it grieves me for the wrong that I have done; I throw it away, may these hundred cows belong to thee." Sunahsēpha replied: "Who once commits a sin will commit also another sin; thou wilt not abstain from the ways of Sūdras; what thou hast committed cannot be redressed." "Cannot be redressed," Visvāmitra repeated (and went on saying): "Dreadful stood the son of Sūyavasa when he went to kill thee with his knife. Be not his son, come and be my son." Sunahsēpha said: "Tell us thyself, O son of a king, thus as thou art known to us, how I, who am an Angirasa, shall become thy son." Visvāmitra replied: "Thou shalt be the eldest of my sons, thy offspring shall be the first, thou shalt receive the heritage which the gods have given me, thus I address thee." Sunahsēpha replied: "May the leader of the Bharatas say so in the presence of his agreeing sons, for friendship's and happiness' sake, that I shall become thy son." Then Visvāmitra addressed his sons: "Hear me, Madhuchandas, Rishabha, Rēnu, Ashtaka, and all you brothers that you are, believe in his seniority."—

From this legend, told as it is in various writings, though with variations, it is evident that there was a time when the Hindus offered to their gods, not only animals, but now and then even a human sacrifice. "The legend of Sunahsēpha," says Prof. Max. Müller, was well known at the time when the Laws of Manu were compiled; and this was a case so startling to the later Brahmans, that the author of the Laws of Manu was obliged to allude to it (Manu X, 105), in order to defend the dignity of his caste. Manu says, that hunger is an excuse for many things, and that Ajīgarta, although he went to kill his own son, was not guilty of a crime, because he did so to appease his hunger. Now, the author of the

Aitarēya-Brāhmana certainly does not adopt this view, for Ajīgarta is there severely abused for his cruelty, so much so, that his son whom he has sold, considers himself at liberty to leave the family of his parents, and to accept the offer made by Visvāmitra of being adopted into his family. So revolting, indeed, is the description given of Ajīgarta's behaviour, that we should rather recognise in him a specimen of the non-Aryan population of India. Such a supposition, however, would be in contradiction with several of the most essential points of the legend, particularly in what regards the adoption of Sunahsēpha by Visvāmitra. Visvāmitra, though arrived at the dignity of a Brahman, clearly considers the adoption of Sunahsēpha Dēvarāta, of the famous Brahmanic family of the Angirasas, as an advantage to himself and to his descendants."

That at an early period now and then human sacrifices were made, and that subsequently animal victims, and finally vegetable offerings, took their place, is also evident from the following passage in the Aitarēya-Brāhmana (Max Müller's Sanscrit Literature page 420).

" The gods took man for their victim. As he was taken, *Mēdha* (the sacrifice or the spirit) went out of him. It entered the horse. Therefore the horse became the sacrifical animal. Then the gods took the horse, but as it was taken, the *Mēdha* went out of him. It entered the ox. Therefore the ox became the sacrificial animal. The same happened with the ox. Afterwards the sheep, then the goat, and at last the earth became the victim. From the earth rice was produced, and rice was offered in the form of *Purolāsa*, in lieu of the sacrificial animal. The other things which had formerly been offered and then dismissed, are supposed to have become changed into animals unfit for sacrifice : man into a savage ; the horse into a Bos Gaurus, the ox into a Gayal ox ; the sheep into a camel (Ushtra) ; the goat into a Sarabha. All these animals are *Amēdha*, or unclean, and should not be eaten."

" The drift of this stroy," observes the learned Professor, " seems to be that in former times all these victims had been offered. We know it for certain in the case of horses and oxen, though afterwards these sacrifices were discontinued. As to sheep and goats they were considered proper victims to a still later time. When vegetable offerings took the place of bloody victims, it was clearly the wish of the author of our passage to show that, for certain sacrifices, these rice-cakes were as efficient as the flesh of animals. He carries out his argument still further, and tries to show that in the rice the beard corresponds to the hair of animals ; the husk to the skin ; the *Phalīkarnas* to the blood ; the meal to the flesh ; the straw to the bones."

FINIS.

NOTE

ON THE LANGUAGES OF SOUTHERN INDIA.*

The Hindus of Southern India (the Drāviḍa country) speak different dialects of the so-called *Drāvidian* language, which belongs to the Scythian family of languages. The four principal dialects of the Drāviḍian language are the *Tamil*, the *Telugu*, the *Canarese*, and the *Malayālam*.

1. The Tamil (by the earlier Europeans erroneously termed 'the Malabar') is the earliest and most cultivated of all the Drāviḍian idioms, and that which contains the largest portion and the richest variety of indubitably ancient forms, and the smallest infusion of Sanscrit terms. It includes two dialects, the classical and the colloquial, or the ancient and the modern, called, respectively, the Shen-Tamil and the Kodun Tamil, which differ one from the other so widely, that they might almost be regarded as different languages. Of the Tamil, the Rev. P. Percival remarks:—"Perhaps no language combines greater force with equal brevity; and it may be asserted that no human speech is more close and philosophic in its expression as an exponent of the mind. The sequence of things—of thought, action, and its results—is always maintained inviolate." And Dr. Caldwell thus estimates its literary stores:—"Though Tamil literature, as a whole, will not bear a comparison with Sanscrit literature as a whole, it is the only vernacular literature in India which has not been content with imitating the Sanscrit, but has honorably attempted to emulate and outshine it. In one department, at least, in that of ethical epigrams, it is generally maintained, and I think must be admitted, that the Sanscrit has been outdone by the Tamil." The Tamil language is spoken in the great plain of the Carnatic, from beyond Pulicat, 30 miles north of Madras to cape Comorin, the southern extremity of the Peninsula; and westward the seat of the Tamil race borders on the plateau of Mysore, the Neilgherries, and the Western Ghats. Tamil is also the language of about half the population of Ceylon; and most of the military stations in the Dekhan contain Tamil communities. Tamil is the vernacular of about 12 millions.

2. The Telugu, in respect of antiquity of culture and glossarial copiousness, ranks next to the Tamil in the list of the Drāviḍian idioms; but it is more different from it than any other, and in point of euphonic

* Extracted from Dr. Caldwell's Introduction to his Comparative Grammar of the Drāvidian or South-Indian Family of Languages, and Mr. Murdoch's Introduction to his Classified Catalogue of Tamil Printed Books.

sweetness it claims to occupy the first place. Telugu is spoken along the eastern coast, from about Pulicat to Chicacole; and inland, it extends to about the middle of the Peninsula. It is the vernacular of about 14 millions.

3. The Canarese, properly the Kannadi, or Karnātaka, occupies the third place; it is spoken throughout the plateau of Mysore, and northward about as far as Beder in the Nizam's Territory; and it is also the prevailing language in Canara on the western coast. The Canarese people may be estimated at 9 millions.

4. The Malayālam ranks next in order, and is spoken along the Malabar Coast on the western side of the Ghats, from Cannanore to Trevandrum, where it begins to be superseded by the Tamil. Malayālam is the vernacular of about 3 millions.

Dr. Caldwell is of opinion that the earliest specimens extant of Tamil literature are not older than the 8th century A. D.; and the early history of Southern India is, therefore, involved in obscurity; for the local Purānas, which profess to give the history of the country from the earliest times, contain little more than childish legends. But by eliminating from the Tamil language the whole of its Sanscrit derivatives, and by examining the remaining primitive Drāvidian words, Dr. Caldwell arrives at the conclusion, that the Drāvidians, prior to the arrival of the Brahmans (who did *not conquer* South-India, as they did Northern India, but who 'came in peacably and obtained the kingdom by flatteries),' had already acquired the elements of civilisation; and the learned Doctor thinks, that they would, perhaps, at least in point of morals, be better without the mental culture and the higher civilisation, with its fossilising caste rules, its unpractical, pantheistic philosophy, and the cumbersome routine of inane ceremonies, which were introduced among them by the Brahmans, whom they revered as 'instructors,' and obeyed as 'overseers.'

INDEX.*

A

Abhishēka, anointing (of idols), part of Pūja........ .... 33, 101

Âdis'ēsha or *Sēsha*, a fabulous huge serpent........................ 26-27

Aditi, one of the two wives of Kāsyapa and the mother of the Dēvas 155, 186

Âditya, the sun, one of the gods of the ancient Hindus (See also Sūrya) 195

Âdityas, (suns), twelve in number, chiefs among the Dēvas........ 146, 178

Advaita, non-duality, a pantheistic system of philosophy, usually
called Vēdānta.... .... 114, etc.

Âgamas, a set of sacred S'aiva works, 28 in number.................... 50

Agastya, a very famous Rishi, who swallowed the ocean, and did many
other wondrous things.. 7, 56, 182

Âghōra, a terrible form of Îs'vara or S'iva......................... 6, 142

Agni, the god of fire and regent of the south-east..................... 8, 191

——, one of the principal gods of the ancient Hindus................ 195

——, a hymn of the Rig-Vēda addressed to him.... 198-199

Ahalya, the wife of the sage Gautama, defiled by Indra............ 179

Airāvata, the white elephant of Indra................................ 179

Ajigarta, a Brahman who sold his son Sunahsēpha, and was even
willing to sacrifice him to Varuna with his own hand............204—206

Allamāprabhu, a famous Guru among the Vīra S'aivas, and by them
regarded as a form of S'iva. 111

Almanac, of great importance with the Hindus........................ 50

Alms, distributed in behalf of the dead ....

Amāvāsi, the new moon, when the Hindus observe a fast and per-
form various ceremonies for their deceased parents 50

Ammai, a name of Pārvati, and more especially of her image in the
pagodas........ .... 48, 54

Ammens, caricatures of Pārvati, called Grāmadēvatas (which see)...... 163

Amrita, ambrosia or nectar, prepared by the churning of the sea of
milk by the gods.. 3, 73-74, 178

Ândis, religious mendicants of the S'aiva sect.... .... 34, 97

Angirasa, the name of a great Rishi.............................. 181, 205

Aniruddha, the son of the incarnate Indian Cupid.... 93

Ank[a]ammen, one of the Grāmadēvatas................................ 6, 141-142

* This Index contains only names and terms of some interest, and among them also a few not occurring in the Genealogy.

Apper, one of the three celebrated votaries of S'iva, who composed a portion of the poem Dēvāram, which forms part of the so-called Tamil Vēda 32
Arjuna, the most distinguished among the five Pāṇḍavas 4, 78
Aruṇagirinātha, a famous poet and devotee of Subhramaṇya 67-68
Arupattumūver, the sixty-three S'aiva saints 2, 48, 49
Ârhvār, Vishṇu's apostles, twelve in number 4, 71-72
Ashes, sacred, see *Vibhūti*.
Ashṭadikpālakas, the regents of the eight cardinal points .... 8, 191—193
Ashṭa-Lakshmi, the eight forms of Lakshmi .... 4—5
Ashta-Vasus, the eight Vasus, chiefs among the Dēvas 146, 178
Asuras (non-gods), the enemies of the gods, descended from the Rishi Kāsyapa 7, 56, 73-74, 154-155, 179
Asva, see *Kalki*.
As'vinis, two chiefs among the Dēvas, and physicians of the gods.... 178
At'harvaṇa, the fourth or black Vēda 91
Âvaṇi-mūla, a fast observed in honour of S'iva 49
Avatāras, incarnations of Vishṇu .... 3-4, 72—82
Âyer, lord, the name given to Is'vara's image in the pagodas 46
Âyenār, a tutelar deity and king among the demons 6, 133
———, of impure origin 133
———, his image and the images of his wives described 133
———, his pagodas with the images in them described 133-134
———, the worship he receives described 134
———, his various names 134
———, a letter concerning him 135
Âyōdhya, the birth-place and capital of Rāma 77, 88, 89
Âyudha-pūja, instrument-worship, described 100, 106-107

B

Balabhadra or *Balarāma*, said to be the ninth incarnation of Vishṇu 4, 80
Bālakrishṇa or *Bālagōpāla*, the young Krishṇa, worshipped 122
Basava, the name of Nandi, the bull of S'iva, in Canarese, (and also of a very ferocious Vīra-S'aiva) 2
Bathing, supposed to be efficacious in removing sin 57-58
Bhadrakāli, a form of Pārvati and one of the Grāmadēvatas 6, 142-143
———, dances in emulation with Îs'vara 49, 142
———, receives bloody offerings and assists in the practice of the black art 143
———, her various names 143
Bhagiratha, a king who caused the Ganges to come down from heaven 26, 56, 58
Bhairava, a terrible form of Siva 2, 47, 49
Bharata, the step-brother of Rāma 4, 77, 85

Bhārata, one of the great epic poems of the Hindus, usually called Mahābhārata, which see.
Bhishma, a celebrated leader of the Kaura army 58
Bhīma, one of the five Pāndavas, a man of enormous strength 4, 85
Bhūmidēvi, the goddess of the earth, and Vishnu's secondary wife 5, 91—92
Bhūtas, a sort of demons 7, 153
Bloody sacrifices, offered to the Grāmadēvatas .... 5, 131, etc.
———, offered to devils .... 170—171
———, offered to the gods of the Vēdas .... 202—206
Brahmă, the name given to the supreme, or rather the universal spirit in the Vēdanta philosophy .... 115, etc.
Brahmā, one of the five faces of S'iva 1, 30
———, one of the Mummūrttis, viz., the creator .... 5, 97, etc.
———, his origin 29
———, has his fifth head cut off by S'iva 97
———, his image described .... 97—98
———, is not worshipped, except under the form of the Brahmans. . . 5, 98
———, his various names 98
———, a letter concerning him .... 98—99
———, has but one wife, but several mistresses 99
Brahmachāry, a Brahman student 186
Brahmans, sprung from Brahmā's head and reverenced as Brahmā...... 99
———, officiating in the temples less esteemed than others 29, 195
Brahmă-Samāge, the name of a society of Hindu theists, most numerous in Calcutta 12
Buddha, the founder of Buddhism, a supposed incarnation of Vishnu. . . 4, 82
Buddhism, a sentimental, godless system of religion 123
Buddhists, extirpated in India .... 4, 79—80, 123

C

Castes, their origin as explained by the Hindus 99
Chakra, the discus, one of the weapons of Vishnu .... 24, 71, etc.
Chāmundi, a caricature of Pārvati and one of the Grāmadēvatas .... 6, 55, 144—145
Chandra, the moon, her phases explained 47
Chandras'ēkhara, the moon-crested, one of S'iva's many names 44, 46
Charita, the first degree in the S'aiva system
Chaturtti, the fourth day after the new and full moon, sacred to Vighnēs'vara 61
Chitambaram, (Chillumbrum), a town in Southern India with a very famous S'iva temple 49, 51, 142
Chōla, one of the ancient Hindu kingdoms, comprising the districts round about Conjeveram, its capital 46, 85, 120
Conjeveram, a large town, 46 miles to the west of Madras, containing many temples, and among them two large ones, sacred to S'iva and Vishnu respectively 83, 120
Cupid, the Indian, see Manmatha.

D

Daksha, one of the Prajāpatis or progenitors of mankind 55, 181
———, gives twenty-seven of his daughters in marriage to Chandra, the moon.... 47
———, is the father of S'iva's first wife, Sati.... .... 55, 147
———, has his great sacrifice destroyed by Vīrabhadra........ 6, 146—151
Daityas and *Danavas*, names of the Asuras.... .... 73—74, 155
Damayanti, the faithful wife of king Nala........................ 184
Dancing-girls, see *Dēvadāsis*.
Darbha, sacrificial grass.... .... 50, 95—96, 102
Dāsas, an order of Vaishnava devotees.................... 84
Deluge, tradition of the.... .... 72—73
Demonolatry, the religion of the Shānārs....................... 161—176
————, practised all over India.............................. 171
————, its origin discussed.... .... 171—176
Demons, see *Bhūtas* and *Peygel*.
Dēvadāsis, celestial, the courtesans of Svarga.... ....8, 188—190
————, earthly, the dancing girls in the temples 33, 65, 105, 106, 109, 113
Dēvaki, the mother of Krishna.............................. 78
Dēvalōka, see *Svarga*.
Dēvāram, a famous S'aiva poem, part of the so-called Tamil Vēda.. 32
Devas,* secondary gods, described........................... 7, 178-179
———, opinions regarding their origin.......................... 155, 178
———, their heaven described.... .... 7, 178
Dēvayānai, or *Dēvasēna*, one of Subhramanya's wives ... . 3, 68—69
Devendra, the king of the Dēvas, see *Indra*.
Dēvi, goddess, more especially used for Pārvati.... .... 56, 147
Devils, see *Peygel* and *Pis'āchas*.
Devil-worship, see *Demonolatry*.
Devil-dancing, described .... 168—169
Devil-temples, described .... 166—167
Dharma, or *Dharma-rajah*, alias *Yudhishtira*, the eldest of the five Pāndavas 4, 78
Das'aratha, the father of Rāma......................... 4, 77, 88
Dhavantari, the physician of the gods who rose from the sea of milk.... 74
Dhūpa, incense, offered to idols, belonging to Pūja.... .... 33, 111
Dīksha, initiation into sacred rites.............................. 33—34
Dipāli, the name of a festival in October, when lamps are lighted by every one, after a little oil is put on the head, to commemorate the killing of Narakāsura by Krishna.
Diti, one of the wives of the Rishi Kāsyapa, the mother of the Asuras or Daityas.... .... 155, 186
Draupadi, the wife of the five Pāndavas.... 78

* Dēva in the singular, which means simply 'god,' is rarely used for any Indian divinity without an additional epithet, but it is used by Christians for the true God.

Drāvida, South-India 73
Durga, a form or caricature of Pārvati, and one of the Grāma-dēvatas 6, 55, 145, 174
Durvāsas, a Rishi of a choleric temper, whose curse is of dreadful effect 7, 73, 185
Dutas, messengers of the gods .... 7—8, 188
Duryōdhana, the head of the Kurus, who made war with the Pāndavas .... 4, 78—76
Dvaita, duality, a system of philosophy 114
Dvāpara-yuga, the third age of the world 4, 82
Dvārapālakas, door-keepers .... 2, 46, 49, 71, etc.

E

Eclipses, explained mythologically 48
———, auspicious for bathing 57
Êkādas'i, the eleventh day after the new and full moon, observed by the Vaishnavas as a fast-day 85
Elephants, fabled to support mount Mahā-Mēru 24, 26
Ellammen, one of the Grāmadēvatas, in Southern India identified with Rēnuku, the wife of Jamadagni, the father of Parasu-rāma, ... 6, 136—13
———, her image, temples, and worship described .... 137—138
Elysium, see *Svarga.*
Emancipation, from transmigration, (see also Mōksha) .... 125—126
Exorcism, the power of it ascribed to the Grāmadēvetas 6, 55, 140
———, practised very frequently, more especially by the Shānārs 164—165

F

Falsehood practised by the gods, and in certain cases even enjoined in the Law of Manu 73, 98
Fasts, (and rites) observed in behalf of the dead 50
Fasts, observed in honour of Is'vara or S'iva .... 49—50
———, " " " " Vighnēs'vara 61
———, " " " " Subhramanya 65
———, " " " " Vishnu 85
———, " " " " Lakshmi 89
Feminine Power of the Parābaravastu, see *S'akti.*
Festivals, some of the principal ones described .... 105—109
———, celebrated in honour of the Grāmadēvatas, described 134, 138
Funeral ceremonies more especially of the Brahmans, described 50

G

Gananāthas, see Dūtas.
Ganapati and *Ganēs'a* lord of hosts, a name of Vighnēs'vara. 3, 60
Gāndharbas, celestial choristers .... 7, 187—190

Ganga, the river Ganges, Is'vara's secondary wife .... 2, 56, etc.
——, stories concerning her........ 56
——, bathing in the Ganges and other waters most efficacious in removing sin.......... 57
——, her various names.... 57
——, a letter concerning her.... 58
——, her play-mates.......... 2, 58
——, another story concerning her.... 58
Garuda, a certain bird, Vishnu's vehicle.... .... 72, 86
Gautama, a famous Rishi.... .... 7, 179, 182
——, a name of Buddha.......... 122
Gāyatri, the most sacred Mantra of the Brahmans 47, 103
Giants, see *Rākshasas* and *Asuras*.
Gnāna, wisdom, the fourth degree in the S'aiva system.......... 32
Gnānavenpa, a book treating of the Parābaravastu.... .... 18—20
Gnānis, ascetics possessed of mystic knowledge 18, 186
Gōpāla and *Gōvindu*, common names of Krishna.... 83
Govarddhana, a mountain lifted up by Krishna.... 79
Grāmadēvatas, tutelar deities.......... 5—6, 36—37, 56, 131—145
Grihasta, a Brahman who is a householder 186
Gunas, qualities, of which there are three principal ones.......... 122
Gurus, ruling priests.......... 111—113

H

Hanumān, the monkey general, who assisted Rāma in his war with Rāvaṇa, being regarded and worshipped as a demi-god.... .... 4, 72, 77
Hara, a name of S'iva.... 44
Hari, a name of Vishnu.... 84
Hari-Hara or Hari-Hara-putra, a name of Âyeṇār.... .... 6, 133
Harischandra, a celebrated king of great uprightness.......... 184—185
————, gets a son from Varuna, but is required to offer him to the god, which he will not do.......... 202—206
Heaven, see *Svarga* and *Mōksha*.
Hell, see *Naraka*.
Hinduism, comprising various contradictory creeds.......... 156—158
Hiranya or *Hiranyakasipu*, a king destroyed by Vishnu as Narasimha.... .... 3, 75
Hōma, a certain sacrifice, described.... 102
Human sacrifices, offered to the earth by the Khonds.... .... 143, 170
————, occasionally offered by the ancient Hindus to their gods.... .... 202—206

I

Indra, identical with Dēvēndra, the king of the Dēvas 7, 179
——, described as such.......... 179—180
——, his various names.......... 180

Indra, the regent of the east 8, 91
——, the chief among the gods of the ancient Hindus 191, 195
——, a hymn of the Rig-Vēda addressed to him ....196—198
Indrajit, the son of Rāvaṇa, and the conqueror of Indra 86
Indrāṇi, the wife of Indra 180
Is'āna, the regent of the north-east, a form of Is'vara 8, 193
Îs'vara, the lord, the "practical" deity in the Vēdānta .... 116, etc.
———, identical with *S'iva*, and the chief among the Mummūrttis, ... 2, 43
———, remarks regarding the stories written about him 44, 46
———, his many names .... 44—46
———, his attendants .... 46—49
———, festivals and fasts in his honour .... 49—50
———, books treating of him .... 50—52
———, his residence 52
———, a letter concerning him 53
———, the husband of Pārvati aud Ganga .... 54, etc.
———, the father of Vighnēs'vara 59
———, " " " Subhramanya .... 63—64
——— burns and revives Manmatha, the god of love, ... 63, 94
——— cuts off Brahmā's fifth head and becomes mad 97
——— produces, together with Vishṇu, Âyenār 133
——— dances in emulation with Bhadrakāli 49, 142
——— appears as Aghōra 142
——— curses his wife 145
——— produces Vīrabhadra 148
———, one of the regents of the cardinal points, in the form called Îs'āna 8, 193

J

Jainism, a system of religion, described .... 123—124
Jamadagni, a famous Rishi, the father of Parasurāma, at whose command the latter cut off the head of his mother Rēnuka .... 136—137
Jangamas, a name worn by the Vīras'aivas (which see) 31
Jayanti, the birth-day of Krishṇa, celebrated as a festival by the Vaishṇavas 84

K

Kaikēya, one of the wives of Das'aratha and mother of Bharata 77
Kailīsa, S'iva's paradise 2, 7, 55, 189
Kāli, one of the names and forms of Pārvati 55, 163, 166
Kaliyuga, the Kali-age, the fourth or iron age in which we live....4, 80—82, 103
Kalki, Vishnu's future incarnation as a horse ....4, 80—82
Kalpa, a cycle of ages 29, 74
Kalpakavriksha, a tree in the world of the gods, yielding whatever is desired 178
Kāma, the Indian Cupid, in the Tamil country usually called Manmatha, which see.

Kamban, a celebrated poet, the writer of the Rāmāyana in Tamil........ 86
Kāmadhēnu, a wondrous cow in Svarga, the world of the gods.... 76, 178
Kanṣa, the maternal uncle and enemy of Krishṇa 78, 86
Kapila, a famous Rishi.......... .... 7, 185
Karmāntara, the end of a funeral ceremony which continues for sixteen days 50
Kartta, maker, lord, a name given to the Supreme Being 17
Kārttika Dīpa, the name of a festival, celebrated in the month Kārttika, in honor of Subhramaṇya, when lights are placed at the door and other parts of the house, and fires kindled on hills............ 65*
Karttikēya, a name of Subhramaṇya, as having been nursed by the Kārttikas, i. e., the Pleiades........................ 64, 65
Karttavirya, a king who stole the cow of the gods, and was killed by Parasurāma.............................. 76
Kās'i, the sacred city of Benares 52
Kāsyapa, a famous Rishi, the father of both the Dēvas and the Asuras.. 7, 186
Kittān, a mighty demon, feared and worshipped................6, 138—139
Kātteri. a terrible demoness, feared and worshipped................ 6, 141
Kausalya, the favourite wife of Das'aratha, and the mother of Rāma and Lakshmana.................................. 77
Kēlārirvata, a fast for women in honour of Is'vera..................... 59
Kērala, the modern Malabar coast, won from the ocean by Parasurāma (see Errata and Addenda)............................ 114
Kētu, an imaginary planet, said to cause the elipses of the sun and the moon 48
Khonds, an aboriginal tribe in Orissa, offering human sacrifices...... 143, 170
Kimpurushas. celestial musicians 7, 188
Kinnaras, heavenly choristers.............. ...... 7, 188
Krishṇa, the eighth incarnation of Vishṇu......................4, 78, etc.
———, a letter concerning him 78
———, a sketch of his life .... 78—79
———, the father of Pradyumna, the incarnate Indian Cupid 5, 93
Krita-yuga, the first or golden age 4, 82
Kriya, the second degree in the S'aiva system 32
Kshatrias, the second or warrior caste.............................. 99
———, subdued by Parasurāma 76
Kumbhakarna, a Rākshasa, brother of Rāvaṇa 154
Kunḍōdara, the umbrella-bearer of Îs'vara 2, 46, 48
Kural, a celebrated poetical production in Tamil treating of morals.... 78
Kūrma-avatāra, Vishṇu's incarnation as a tortoise, assumed in order to enable the gods to churn the sea of milk for Amrita or Nectar 3, 73—74
Kurus, the descendants of Kuru, whose war with the Pāṇḍavas is described in the Mahābhārata. (See also Duryōdhana, who was the head of the Kurus).. 4, 86

* See also "Errata and Addenda."

Kusa, one of the sons of Rāma by Sīta........ .... 5, 95—96
Kuvēra, the god of riches, and the regent of the north ....8, 192—193

L

Lakshmaṇa, the faithful brother of Rāma 4, 77, 85, 89
Lakshmi, the principal wife of Vishṇu, and by the Vaishṇavas
———, regarded as the Feminine Power of the Deity........ 4—5, 88, etc.
———, reverenced also by the S'aivas as the sister of S'iva 88
———, a letter concerning her as Sīta .... 88—89
———, a description of her image, and the worship she enjoys 89
———, her various names .... 89—90
———, another letter concerning her 90
———, an account of her rising from the sea of milk, from the Vishṇu Purāna .... 90—91
Languages of Southern India...207—208
Lanka, the residence of the giant Rāvaṇa, supposed to be the modern Ceylon 4, 77, 154
Lava, one of Rāma's sons by Sīta..................................5, 95—96
Linga, the principal form under which S'iva is worshipped 1, 27, 46
——, various kinds of Lingas 28
——, the worship offered to it described 33
Lingadhāris, wearers of the Linga 28

M

Mābali or *Mahābali*, a king who was trodden down into hell by Vishṇu in his Vāmana-avatāra .... 3, 75—76
Mābalipuram, see the "*Seven Pagodas.*"
Mādhvāchārya, frequently named Ananda Tīrtha, the founder of the Dvaita philosophy 121
Madura, a town in Southern India, the capital of the ancient Pāndia kingdom, and a famous S'aiva place 51, 65
Mahā, abreviated *Mā*, signifying 'great,' and prefixed to many names, as Mahādēva, Mahā-Lakshmi Mahā-Vishṇu, etc.
Māhābhārata, the one of the two great epic poems of the Hindus, relating, with many episodes, the war of the Pāṇḍavas with the Kurus 86
Mahāmagha, (commonly Māmāngam), i. e., the occurence of the full moon in or about the asterism Magha with other astronomical incidents, which occur once in twelve years, and which time is auspicious for bathing, especially at Combaconum 57
Mahā-Mēru, a fabulous mountain of extraordinary height 24, 27
Mahavīra, the last and greatest of the Jaina saints 123
Mahēs'vara, (the great lord), one of the five great lords or faces of S'iva 1, 30, 44
Maṇavāla, the head of the Tengalas (a Vaishṇava sect) 31

Mandara, the mountain which was used by the gods as a churning stick at the churning of the sea of milk 3, 73
Mānikyavāchaker, a devotee of Siva and a poet 32, 45, 51
Manmatha, the Indian Cupid .... 5, 93, etc.
———, his image described 93
———, letters concerning him .... 93—94
———, burnt to ashes and revived by Îs'vara 63, 94
———, his various names .... 94—95
Mantras, formulae of prayer, supposed to have a magic power..... 101—104
———, differing with the various sects .... 30—31, 70
Manu, the great Hindu law-giver 73, 195, 205
Mārgarhi-tirumanjana, the name of a festival celebrated in honour of Îs'vara 49
Māriammen, one of the Grāmadēvatas and the goddess of the small-pox and other terrible diseases 6, 138
———, her image and pagodas described .... 138—139
———, her worship described 139
———, her various names 139
———, a letter concerning her 140
Mārkanda or *Mārkandēa*, the name of a famous Rishi, and also of a Purāna 7, 51, 186
Masculine Power of the Parābaravastu, see *S'iva* .... 1, 29—35
Maruts, personified and deified winds 192
Māsika, the monthly fast and ceremonies through a year for one deceased 50
Matsya—avatāra, Vishnu's first incarnation as a fish .... 3, 72—73
Māya, illusion, personified as the bride of the divinity 39, 121
Mēru, see *Maha-Meru.*
Metemsychosis, see *Transmigration of the soul.*
Mimānsa, one of the six Sāstras 114
Mōhini, the female form of Vishnu, in which he copulated with S'iva and brought forth Âyenār 6, 133
Mōksha, absorption in the deity, erroneously identified with heaven. 178, 186
Monkeys, regarded as sacred 72
Months, of the Hindus (in Tamil) 49
Moon, see *Chandra* and *Sōma.*
Mūdēvi, the goddess of misfortune 5, 91
Mummūrttis, the Hindu Triad, consisting of Brahmā, Vishnu, and S'iva or Is'vara (which see) .... 2, 41, etc.
Munis, sages, also called Rishis, which see 181

N

Naivēdya, meat-offering, belonging to Pūja 33, 101
Nakula, one of the five Pāndavas 4, 78

Nala, a famous king, who lost, for a time, both his kingdom and his faithful wife Damayanti 184
Nāma, lit. name, and applied to the tridental mark which the Vaishnavas wear on their forehead 31
Namahs'ivāya, the principal Mantra of the S'aivas 30
Nanda, the foster-father of Krishna 78
Nandi or *Rishabha*, the bull of S'iva or Is'vara 2, 43
Nandikēs'vara, a form of Is'vara or his vehicle 2, 43, 46, 48
Nārada, a famous Rishi and the prince of musicians, frequently going on errand 7, 56, 79, 182, 187
——, declares to king Harischandra the benefit of having a son 202
Naraka, hell, the abode of the wicked 8, 188, 192
Narasimha, Vishnu's incarnation as man-lion 3, 75
Nārāyana, one of the principal names of Vishnu 1, 31, 83, 121
Nava Sakti, the nine S'aktis .... 36—37
Niruti, a giant, the regent of the south-west 8, 192
Nyāya, one of the six 'Sāstras 114

O

Ôm, the mystic syllable by which the Supreme Being is denoted 30, 31
Ôm nāmō Nārāyanaya, the principal Mantra of the Vaishnavas 31

P

Pancha Kārttas, the five great gods or lords, the five faces of S'iva... 1, 30
Pancha Pāndavas, the five Pāndavas, whose war with the Kurus is celebrated in the Mahābhārata .... 4, 78—79
Pandāram, a kind of Saiva devotees .... 21, 34, 134, etc.
Pāndia, an ancient Hindu kingdom in Southern India 46
Pandit, a learned Native .... 119, etc.
Pannagas, snake-charmers in the Dēvalōka 7, 187
Pantheism, described and refuted .... 9, etc.
Parābara(n), (the Most high), a term used by Christians for the true God. 9
Parābaravastu, as conceived by the Hindus, not the true Supreme Being .... 1, 9, etc.
——, conceived as an immaterial being, i. e., the universal spirit .... 1, 17—22
——, conceived as a material being, i. e., the universe .... 1, 23—28
——, the masculine power of the, identified with S'iva .... 1, 29—35
——, the feminine power of the, called (S'akti) .... 1, 35—39
Parabrahmă, the supreme or rather the universal spirit 10
Paradēs'is, wandering devotees 34
Paramātma, the supreme or rather the universal spirit 120
Parās'akti, the supreme S'akti, see S'akti. 1, 36
Parasurāma, i. e., Rāma with the axe, the sixth incarnation of Vishnu, the destroyer of many Kshatrias, and the civilizer of Kērala or Malabar .... 3—4, 76, 136—137

Pariahs, a numerous low caste of people .... 99, 136—137
Pārvati, the consort of Is'vara or S'iva, and by the S'aivas identified with the supreme S'akti .... 2, 54, etc.
——, her image described 54
——, her various names 55
——, books treating of her 55
——, a letter concerning her 56
——, the Grāmadēvatas caricatures of her 55, 144, 167
Pātāla, the lowest of the seven lower worlds, by Ziegenbalg identified with Naraka, hell 25, 32, 188
Penance, called Tapas, practised by gods, Rishis, Rākshasas, and men, to obtain boons .... 66, 76, 78, 88, 94, etc.
Peria-Tambirān, lit. the great god, the name of an image in the temples of the Grāmadēvatas 6, 141
Perumāl, the great personage, the most common name of Vishnu in the Tamil country 83
Perumāl-tirunāl, a festival celebrated in honour of Vishnu and his consort 84, 106
Pēygel, evil spirits or devils, represented as being very horrible. 6, 152
——, opinions regarding their origin 152
——, their various names .... 152—153
Pidāri, a fierce Grāmadēvata 6, 144
Pilgrimages, made very extensively, and regarded as very meritorious by the Hindus 85, 125
Pillaiyār, the most common name of Vighnēs'vara in the Tamil country 3, 60
Pillaiyār Chaturtti, a fast on the fourth day of the new or full moon in honour of Vighnēs'vara, and more especially in the month Âvani (August—September) 61
Pillaiyār-nōnbu, a fast in honour of Pillaiyār, only another name for the above 61
Pisāchas, the Sanscrit word for Pēygel, which see.
Planets, according to the Hindus nine in number 48
Pole, captain, killed in Travancore, and subsequently worshipped as a demon 175
Polygamy, more frequently met with among the gods than among the Hindus 68
Pongal, the greatest of the unsectarian festivals of the Hindus .... 107—109
Pradhōshavrata, a fast observed by the S'aivas 49
Pradyumna, the incarnate Indian Cupid, a son of Krishna 5, 93
Prahlāda, a devotee of Vishnu, saved from the hands of Hiranya by Vishnu in his incarnation as Narasimha 75
Prajāpatis, progenitors of mankind 181
Prāyaschitta, expiation 50
Pudkalai, one of the wives of Ayenār 6, 133
Pūja, worship with ceremonies, described .... 33, 101—102

Pūjāri, an inferior priest 145
Pulastya, a famous Rishi 164, 181
Puṇḍarīka, a celebrated Rishi .... 7, 182—183
Pūnūl, the sacred thread worn by the Brahmans and some other castes 28
Pūraṇai, one of Ayenār's wives 6, 133
Purāṇas, books containing legendary tales of gods, heroes, Rishis, etc., of which there are eighteen principal ones, and eighteen secondary ones, besides 'local' Purā as .... 7, 50, etc.
Purōhitas, honoured priests .... 110—111
Purushōttama, one of the names of Vishṇu 1, 70
Purūrvasas, a king who had an amour with the celestial courtezan Urvasi .... 189—190
Pushpakavimāna, a self-moving chariot 188, 193

R

Rādha, one of Krishṇa's favourite mistresses 79, 122
Rāhu, one of the nine planets of the Hindus, an imaginary being supposed to cause the eclipses of the sun and the moon 48
Rākshasas, a kind of horrible giants .... 7, 153, etc.
———, some of the principal ones named and described 154
———, doing penance to obtain great boons 94
Rāma, a very famous incarnation of Vishṇu as the son of King Das'aratha of Âyōdhya (Oude) .... 4, 76, etc.
———, a letter concerning him .... 76—77
———, an outline of his life and exploits 77
———, a letter concerning his marriage with Sīta .... 88—89
———, a letter concerning his repudiation of Sīta and his reconciliation with her .... 95—96
———, converted into a demon by certain Shānārs 175
Rāmānuja, a Vaishṇava philosopher, the founder of the so-called Visishtādvaita system .... 119—121
Rāmāyana, the oldest of the two great epic poems of the Hindus, in which the principal hero is Rāma 86, 183, 195
Rati, the wife of Manmatha, the Indian Cupid .... 5, 93—94
Rāvaṇa, a Rākshasa king of Lanka (Ceylon), who carried away Sīta, Rāma's wife, but was finally slain by the latter 7, 77, 154
———, a festival celebrated in his honour by the Shānārs 175
Rēṇuka, the wife of the Rishi Jamadagni and mother of Parasurāma 3, 76
———, identified with the Grāmadēvata Ellammen .... 136—137
Rig-Vēda, the principal one of the four Vēdas 91, 99
———, hymns from it .... 195—201
Rishabha, a bull, S'īva's or Îs'vara's vehicle 43
Rishis, great sages .... 7, 181—186
Rivers, sacred 2, 58
Rōhita, the son of king Harischandra, given by Varuṇa and required as a victim by the same .... 203, etc.

Rōhini, a constellation, personified as one of the wives of the moon........ 47
Rudra, one of the five great lords or faces of S'iva 1, 30, 34
——, in the Rig-Vēda spoken of as an inferior god......................... 191
Rudras, inferior gods.. 146, 178
Rudrāksha, the fruit of the eleocarpus, made into a rosary and worn by the S'aivas as a very sacred thing.................................... 27
Rukmini, the only lawful wife of Krishna.................................... 79

S

Sadās'iva, one of the five faces of S'iva.................................... 1, 30
Sāgara, a king who had 60,000, sons.. 26
Sages, see Rishis.
Sahādēva,one of the five Pāndavas.. 4, 78
Saints, adored by the Buddhists and Jainas 123
S'aivas, devotees of Siva ....1, 24, 31, 33, etc.
Sainhikēya, an Asura or giant, who stole Amrita or nectar when the gods churned the sea of milk, for which Vishnu cut him into two pieces, called Rāhu and Kētu, which are said to cause the eclipses........ 48
S'akti, the Feminine Power of the Parābaravastu..... .... 1, 36
——, her image described 36
——, her various names.. 36
——, the mother of the Nava-S'akti.... .... 36—37
——, worshipped together with S'iva under the form of the Linga... 37
——, also adored in an abominable manner .... 37—38
——, a letter concerning her.... 38
S'akti-pūja, i. e., S'akti-worship, an abominable thing .... 37—38
————, its probable origin 39
Sakya-muni, a name of Buddha 122
Sālagrām, an emblem of Vishnu, and worshipped as such by Vaishnavas 102
Sāma-vēda, one of the Vēdas 74, 91
Sampander, one of the three most famous S'aiva poets and devotees...... 32
Sani, the planet Saturn, whose influence is supposed to be malignant.. 48, 184
Sankara Âchārya, a celebrated Vēdāntist................... 31, 114, etc.
Sankha, i. e., a couch-shell, one of the principal weapons of Vishnu.24, 71, 145
Sankhya, one of the six S'āstras, properly so called............................ 114
Sankrānti, the beginning of the year (or a month), and a name of the festival which is commonly called Pongal, which see.... 107
Sannyāsis, an order of religious devotees 107, 186
Sarasvati, the consort of Brahma and the goddess of letters 5, 99
————, her image described.. 99
————, not worshipped except at a festival called Sarasvati-pūja.. 99—100
————, her various names 100
————, a letter concerning her 100
Sarvēs'vara', lit. the lord over all, (a name used for the true God by the Roman Catholics).......... 17

Sāstras, religious books, of the Hindus in general, and more especially certain philosohpical systems, six in number.... ....21, etc. 114
Sati, S'iva's first wife, a daughter of Daksha........................ 55, 147
Satrughna, one of Rāma's step-brothers.... .... 4, 85
Sāttan, a name of Ayenār, and not identical with Satan in the Bible.... 134
Satyabhāma, one of Krishna's mistresses 79
Serpents, fabled to support the world.... 26
———; regarded as sacred and even worshipped 107, 137
S'ēsha, a serpent king, see *Âdi-s'esha.*
"*Seven Pagodas*," the, an interesting place, 34 miles south of Madras, by the Natives called Mābalipuram.............................. 75—76
Shānārs, a numerous tribe in the southern-most part of India, of whom there are now about 80,000 Christians.... 156
———, a description of their religion as heathens.... .... 156—176
Siddhas, ascetics, and a class of celestials.... ... ... 7, 18, 187—188
Sīta, the faithful consort of Rāma and an incarnation of Lakshmí.............. .... 4, 5, 77, 88—89, 95—96
S'iva, by the S'aivas considered to be the Masculine Power of the Parāparavastu .... 1, 29—35
———, his image described.................................... 29
———, his five faces....... .... 1, 30
———, his names as regarded as the Supreme Being 31
———, books treating of him as such.... 32
———, his dwelling place....... 32
———, worshipped with offerings under the form of the Linga........... 33
———, a letter concerning him.. 34—35
———, identical with Îs'vara, which see likewise.....................2, 44, etc.
S'iva-dūtas, messengers of S'iva.. 7, 188
S'ivagnābōdha, a small celebrated S'aiva work 32
S'ivarātri, lit. S'iva's night, a fast observed by the S'aivas.............. 49
S'ivavākya, the name of a well-known work treating of S'iva as the Supreme Being .... 18—21
Skanda, a name of Subhramanya.. 64
Skanda-Purāna, a well known Purāna..................................... 63
Skanda Shasthi, a fast and festival observed in honour of Skanda....... 65
Smartas, a section of Brahmans, who regard Brahma and Vishnu as manifestations of S'iva, and S'iva, or Parabrahma, as the supreme or rather the universal spirit; and who wear on their forehead three (sometimes only one) horizontal lines of pulverized sandal wood, with a reddish or blackish round spot in the centre.................... 31
Smriti, the law of Manu.. 31
Sōma, the moon, worshipped by the ancient Hindus (See also Chandra) 195
Sōma, the juice of the moon-plant, an intoxicating drink offered by the ancient Hindus to their gods....................................... 197

S'rī, a name of Lakshmi, the goddess of prosperity. (Also very frequently used as an adjective meaning illustrious) 89, 90
S'rī-Ranga, a famous temple and place sacred to Vishṇu, near Trichinopoly 82, 120
Subhramaṇya, Îs'vara's younger son .... 3, 63—69
————, his origin and war with Sūra .... 63—64, 66
————, his image, pagodas, and names .... 64—65
————, festivals and fasts observed in his honour 65
————, books treating of him .... 65—66
————, a letter concerning him .... 66—68
————, his two wives described .... 68—69
————, a favorite with the Shānārs 162
Sūdras, the lowest of the four original castes among the Hindus 99
Sugrīva, a monkey prince, and friend of Rāma 77
Sunahsēpha, a Brahman's son, destined to be a victim to Varuṇa 204—206
Sundarer or *Sundaramūrtti*, a famous S'aiva poet 32, 47
Supreme Being, the true, described .... 9, etc
Sūra, a tyrannical giant, slain by Subhramaṇya 63, 66
Sūrya, the sun worshipped by the Hindus (see also Aditya) 47
Sūta, a famous Rishi 7, 185
Suttee, (from Sati, a virtuous wife), a widow allowing herself to be burnt with the corpse of her husband 55, 147
Svāmi, god, lord, applied to any of the gods, and also to priests, and to the true God too 31
Svarga, the Indian Elysium, the world of the gods and also of mortals possessed of some merit .... 7, 179, etc.

T

Taṇḍēs'vara, the most famous and most honoured of the sixty-three special devotees of Îs'vara 2, 47, 48, 49
Tapas, see *Penance*.
Tengalai, lit. the southern branch, a sect among the Vaishṇavas 31
Tiru, an adjective, signifying divine or sacred, prefixed to many names.
Tiruchūraṇa, a paste with which the forehead is marked 89
Tiru-kalyāṇa, lit. the sacred or divine wedding, the name of a festival celebrated in honour of Îs'vara and Pārvati. 49, 56, 105—106
————, the name of a festival celebrated in honour of Vishṇu and Lakshmi, also called Perumāl-tirunāl, which see.
Tirunāma, see *Nāma*.
Tirunīru, see *Vibhūti*.
Tiruvāchaka, a famous S'aiva work 32
Tithi, a lunar day, and also the anniversary of the decease of a parent, elder brother, etc 49, 50
Transmigration of the soul, refuted .... 125—130
Trētāyuga, the second or silver age 4, 82

Trimūrttis, the Indian Triad, see *Mummurttis*.
Trinity, *the holy*, not against, only above reason.................... 13—14
Tripeti, a town with a very famous temple sacred to Vishṇu 27, 82, 85, 120
Tulasi, ocymum sanctum, regarded as sacred and made into a rosary
by the Vaishṇavas.. 71
Tumburu, a celestial musician.................................... 187
Tutelar deities, see *Gramadevatas*.

U

Upanishads, a class of sacred books, containing doctrines of the Vēdas
explained and enlarged according to the Vēdānta........................ 118
Urvasi, the most famous among the courtesans of the Dēvalōka 189
———, a story concerning her...................................... 189—190
Ushas, the dawn, by the ancient Hindus regarded and worshipped as a
goddess.. 199
———, a hymn from the Rig-Vēda, addressed to her .... 199—200

V

Vadayalai, lit. the northern branch, a sect among the Vaishṇavas....... 31
Vaikuntha, the heaven of Vishṇu.......................... 8, 24, 25, etc.
Vairāgis, a class of ascetics.. 25
Vaishnavas, the followers of Vishṇu................. 1, 24, 25, 31, 70, etc.
Vais'yas, the third of the original four castes......................... 99
Vajrāyudha, the thunderbolt, Indra's weapon 179
Vali, a monkey prince, killed by Rāma 77
Vallabha Âchārya, the founder of a Vaishṇava sect..................... 122
Valliammai, one of the two wives of Subhramaṇya................. 3, 68—69
Vālmīki, a famous Rishi, and the reputed author of the Rāmāyaṇa in
Sanscrit... 7, 86, 95—96, 183
Vāmana-avatāra, an incarnation of Vishṇu as a dwarf—Brahman 3, 73—76
Vānaprastha, a recluse, a Brahman of the third order................... 186
Varāha-avatāra, Vishṇu's incarnation as a boar................... 3, 74—75
Varada-rājah, Vishṇu's name at Conjeveram.............................. 83
Varuṇa, the regent of the west and the god of waters.............. 8, 192
———, one of the gods of the ancient Hindus............................ 200
———, two hymns from the Rig-Vēda addressed to him......... 200—201
———, gives a son to king Harischandra, and requires the same as
a sacrifice.. 203—205
Vasishṭa, a famous Rishi.. 183—184, 196, etc.
Vāsuki, a serpent king, which the gods used as a rope when they
churnedc the sea of milk 26, 73
Vasus, see Ashta-Vasus.
Vāyu, the regent of the north-west and the god of winds 8, 192
———, one of the gods of the ancient Hindus.................................. 195

Vāyu, a story concerning him........ 26—27
Vedānta, a pantheistic, fantastical system of philosophy........ 114—119
Vēdāntins, followers of the above system........ 115—119
Vēdas, the most ancient and most sacred books of the Hindus, four in number........ 3, 91, 98, 195, etc.
Vēda-Vyāsa, a famous Rishi, the reputed compiler of the Vēdas........ 7, 98, 182—183
Vēnkatāchala, a name of Tripeti, which see.
Veguttvam, lit. plurality, a name given to Vishnu's ninth incarnation by Ziegenbalg's correspondent........ 4, 79
Venus, the Indian, see *Rati*.
Vibhīshana, Rāvana's brother, who sided with Rāma and was therefore seated on his brother's throne,........ 77, 154
Vibhūti, the sacred ashes of burnt cowdung, with which the S'aivas besmear their forehead and sometimes their whole body........ 29
Vidyādharas, celestial scholars........ 7, 188
Vighnēs'vara, Is'vara's elder son........ 3, 59, etc.
———, his origin........ 59
———, his image described........ 60
———, his pagodas and worship described........ 60, 62
———, his various names........ 60—61
———, fasts observed in his honour........ 61
———, books treating of him........ 61
———, a letter concerning him........ 61—62
———, his image standing in the temples of the Grāmadēvatas........ 133, 137, 142
Vināyaka, a name of Vighnēs'vara........ 3, 56, 60
Vīrabhadra, a terrible being, created by S'iva for the purpose of destroying the sacrifice of Daksha........ 6, 146—151
———, his image, which stands in the temples of the Grāmadēvatas, described........ 141
Vīra-S'aivas, a special class of Linga-wearers........ 28, 102
Vishnu, one of the five great lords or faces of S'iva........ 1, 30
———, by the Vaishnavas considered to be the Supreme Being or the Masculine Power of the Parābaravastu........ 1, 31, 70, 120
———, one of the Mummūrttis........ 3—4, 70, etc.
———, a passage concerning him from the Vishnu Purāna........ 70
———, his image described........ 71
———, the various images in his pagodas enumerated........ 71—72
———, his Avatāras or incarnations........ 72—82
———, his most celebrated pagodas........ 82
———, his various names........ 83—84
———, the worship he enjoys described........ 84
———, festivals and fasts observed in his honour........ 84—85
———, books treating of him........ 85—86
———, a letter concerning him........ 87
———, the husband of Lakshmi and Bhūmidēvi........ 88, etc.

Vishnu, the reputed father of Manmatha (Cupid)........ 93, etc.
———, assumes the female form named Mōhini, copulates with S'iva, and brings forth Âyenār........ 133
———, mentioned in the Rig-Vēda as an inferior god........ 191
Vishnu-dūtas, messengers of Vishnu........ 7, 188
Visishthādvaita, a system of philosophy, founded by the Vaishnava philosopher Ramānuja........ 119—121
Visvāmitra, a famous Rishi........ 7, 185, 204—206
Vrihaspati, the planet Jupiter, Guru or priest of the Dēvas, whom he once deprived of his blessing, in consequence of which they suffered greatly........ 179
Vyāsa, see *Veda-Vyasa*.

Y

Yāga, a burnt-offering, formerly made on a grand scale by kings, etc..... 179
Yama, the king of death and hell, and regent of the south........ 8, 191—192
———, killed and revived by Îs'vara........ 51
Yama-dūtas, Yama's messengers........ 7, 188
Yōga, the third degree in the S'aiva system........ 32
———, one of the six S'āstras........ 114
Yōgis, an order of ascetics........ 186
Yudhishtira, commonly called Dharma-rajah, the eldest of the five Pāndavas........ 4, 78
Yugās, ages, four in number, named Krita, Trēta, Dvāpara, and Kali.... 4, 82

ERRATA AND ADDENDA.

Pag.		
XV, line 6,* for "inasmush"............	read	"inasmuch."
,, ,, 31, ,, "Missionsary"........	,,	"Missionary."
6, ,, 15, ,, "numerons"............	,,	"numerous."
13, ,, 21, ,, "sins"................	,,	"sin."
15, note, line 4, for "obtains".........	,,	"attains."
22, ,, 9, ,, "consist"..............	,,	"consists."
23, ,, 18, ,, "whereupon"...........	,,	"and that."
29, ,, 4, ,, "whereupon both energies assumed........	,,	"and become two energies in."
,, , note I, ,, the sentence beginning with "Not all" and ending with "vermillion"...............	,,	"To the three streaks of sacred ashes on the forehead, called Tripundra, the S'aivas add usually a roude spot of pulverized sandal wood, and sometimes they wear only the latter."
30, lines 5, 14, 19, for "Puncha Karttākel"...........	,,	"Pancha Karttas."
32, note III, line 3, for "Yāga"......	,,	"Yōga."
33, lines 19, 20, for "formulas of prayers"........	,,	"formulae of prayer."
33, line 37, for "*per*"................	,,	"*par.*"
39, note, line 2, for "was"...........	,,	"gave."
45, line 19, for "மன்றேன்".........	,,	"முன்றேன்."
,, , to the note.......................	add	"riding himself on one of them."
47, line 7, for "Chandra-Sūriyer"....	read	"Chandra-Sūrya."
52, ,, 13, after "a part"...........	insert	"of."
53, note, for "the end of the appendix to part IV"........	read	"chap. V of the appendix to part II."
57, line 24, after "plunge"...........	insert	"into the tank."
58, note III, for "page 6"...........	read	"page 2."
61, to note I.........................	add	"Pillaiyār Chaturtti and Pillaiyār-nōnbu are not two different fasts but only two different names for one and the same fast."
65, line 10, for "கார்த்திகை".........	read	"ஐப்பசி Aippasi."
,, ,, 11, after "festival"...........	insert	"and observe at the same time a strict fast for six days."

* In counting the lines omit the heading of the pages and chapters.

5, note I, line 3, for "(Oct.-Nov.)".. read "(Nov.-Dec.)"
,, to note I........................ add "and lights are placed at the door and other parts of every house; hence it is called கார்த்திகை தீபம் Kārttika-dēpa, i. e., K. lamp-lighting."
69, note, line 1, after "mentioned".... insert "viz."
71, line 27, for "these" .... read "them."
76, to the note........................ add "In the Kērala-utpatti (Kērala [Malabar]—origin) Parasurāma is said to have caused the ocean to retire from Malabar, and to have introduced Brahmans into the same."
78, line 31, for "தவசுநலை"........... read "தவசுநிலை."
80, note I, after "end"............... insert "of."
88, note I, for "8 & 9"................ read "4 & 5."
98, note, line 5, to "page"............. add "73."
107, lines 30 & 35, & p. 108, line 5, for "Magha"............. read "Mārga (Mārgarhi.)"
117, ,, 35, for "Vēdānta".......... ,, "Vēdāntins."
119, ,, 10, ,, "enjoyed"........... ,, "enjoined."
,, ,, 20, ,, "simimal"........... ,, "similar."
134, ,, 42, ,, "அரியன்"........... ,, "ஆரியன்."
153, ,, 32, ,, "appear".............. ,, "appeared."
154, ,, 12, ,, "Kumbhakarma".... ,, "Kumbhakarna."
,, ,, 44, ,, "went".............. ,, "gone."
155, note, line 2, for "Dita".......... ,, "Diti."
160, line 25, for "desembodied"..... ,, "disembodied."
,, last line, ,, "the"............... ,, "a."
171, line 7, for "fate"................. ,, "fact."
180, ,, 17, ,, "ஆரிரங்கண்ணன்"....... ,, "ஆயிரங்கண்ணன்."
,, ,, 5, from the bottom,.......... cancel "but."
181, ,, 17, for "in" .... read "on."
182, ,, 36, after "sacred"............ insert "this water."
184, note, line 3, from the bottom, for "became".......... read "become."
196, line 2, for "difinite"............ ,, "definite."
197, ,, 8, ,, "be"................ ,, "he."
206, ,, 30, ,, "stroy"............... ,, "story."
Index, page VIII, "Kurul," for "78" ,, "[illegible]."